THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 15. AUGUST, 1901. NO. 1

OUR INDIAN WOMEN—THEIR BETTERMENT; OUR DUTY.

Read before the W. G. M. S., at Monmouth, Ill., by MRS. J. A. SPEER.

IN the busy round of missionary work I am asked to prepare a paper on the topic "Our Indian Women." I very much wish that mine were "the pen of a ready writer," for my theme is a most worthy one.

I think it would be impossible for any one to be in contact with these women long enough to study their condition and not become deeply interested in them, and have a feeling that he would like in some way to help them. I regard the Indian women as specially deserving of the prayerful sympathy of the women of our church. In my sympathy for them I find some comfort in the fact that they have grown up amid, and are by force of habit so accustomed to, their existing conditions as to be largely unconscious of their misery. It is well that they have never enjoyed the home life and freedom of even average civilization, for to the most of them their life now would be intolerable.

The majority of the Indian women have no home; that is, no certain or permanent abiding place. This is true especially of the young married woman, who is simply regarded as another child in the house and frequently treated as a slave. You will rarely find a woman who has a house she can call her own—a home to beautify and enjoy as she may wish. This is a sad state of affairs and not only retards advancement, but subjects the women to great discomfort and robs them of much of the domestic happiness which their more favored white sisters enjoy. This condition of affairs is owing, in part, to the migratory disposition of the Indian; and also to the failure on the part of the government to require them to settle down on their individual allotments and improve and care for them as do the white farmers. This wandering life must, of necessity, work a greater hardship to the women than to the men.

Indian women are, as a rule, industrious. "As lazy as an Indian" does not apply to the women as a class, not to any considerable number of them. There are indolent women, but they are the exception and not the rule. The Indian woman is to be seen digging roots, gathering berries, preparing wood for the fire, often going to the timber and bringing the wood home on the back of a pony, and not infrequently does she carry it on her own back. I am often amazed to see what a load the average Indian woman will carry.

Go to their homes, whether in tent or house, and, if the woman is at liberty to be seated, you will find her sitting on a robe or pallet spread on the floor or ground, busy

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with needle, either mending or making some garment; it may be some beadwork or fancy silk work, or it may be she is making Indian baskets, gloves or moccasins for the market. It is very rare, almost an unknown thing indeed, to find an Indian woman sitting idle. If men are in the house they are often found wrapped in a blanket and lying on the floor, apparently asleep, but every woman is busy. They delight in making quilts, knitting, or making something fancy in beads or colored silk. The average Indian woman has an eye for the beautiful, and much of her work is quite artistic. They are, however, rather poor housekeepers, and largely, I think, for the reason above stated—lack of permanency, added to the fact that few women have homes of their own. A friend, and in fact almost any Indian, is free to come in and camp for a week or even a month at a time. This coming and going is so common that the missionaries are often at a loss to know just where to find a particular person or family.

Indian women, like their white sisters, are religiously inclined. They are more inclined to attend church and prayer-meeting than men. They more readily unite with the church and are more steadfast in their profession than men. Almost two-thirds of the membership of Warm Springs congregation are Indian women. These women will rise and speak or lead in prayer when asked to do so, either in prayer-meeting or church, except it may be some of the youngest. It not infrequently happens that every person present in prayer-meeting will take some part if there is time for all to be heard. They frequently volunteer to speak or pray when given the opportunity, and the exercises are often closed for lack of time to allow all a chance to be heard.

Some years ago, under the leadership of Mrs. Rev. Joseph Alter, a deep interest was awakened on the subject of temperance among these women; and a W. C. T. U. organized. Since that the influence of the authorities on the reservation has been so much on the side of intemperance that many of the men have been led away, and even some of the women, but most of the latter are faithful to their vow and always speak against the saloon and its work when opportunity is given, and they become interested in any news we may give them on the subject. When going off the reservation they will come and ask for a new white ribbon, for they want it to be known which side they are on.

In what I have written I do not wish to convey the idea that all the men are indolent, for they are not; but Christian men are by far the more industrious. This is the rule, and the contrast is very noticeable. As a rule, too, Christian men are better disposed toward their wives and daughters than other men; and yet it seems natural with the Indian to regard women as inferior to men. She is born to be a toiler, a beast of burden, having to submit to oppression and abuse much akin to the animals. I must not linger too long on the condition of these women, though much more might and ought to be said, for I want to suggest some ways in which help may be brought to them.

The wandering life of the Indian should cease, for until this is done many of the hardships of the women must remain. This work belongs chiefly to the government, whose authority alone is competent. Let the women of our church, as a body and in their individual capacity, through congressmen and others having influence in Washington, ask that these people be required, and if need be, compelled to settle down, make permanent homes, "each family apart," and live as white farmers. Pure pictures, scripture mottos for the wall, are much admired and help to bring light and truth into the homes. We have received a great many pictures for this purpose and have found use for them. Small pictures, unless pasted in the form of scrap books, are soon lost or destroyed. Magazines or picture books and papers are about the only literature which need be sent, as our Sabbath-school supplies are abundant.

The old women appeal especially to the sympathy of the missionary. Some are blind, and some very feeble and needy.

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What is worse, Indian children are not taught to "honor father and mother," and these old people are too often deserted or turned out, much as some do with old and useless animals. I have often wondered how we can most effectually help these. Our agent has suggested that the church erect a hospital where they may be gathered and provided for. I think this a work for the government rather than the church. Still the church owes a duty to them. They need clothing. A small amount of calico or flannel is sufficient, for some of them who can sew, and they can very quickly make a skirt. Other garments must be made. Pieces for quilts and yarn for knitting are very helpful and encourage self help, which is always the best help. They also need some food supplies. Some of these old and helpless creatures we have found quite destitute at times, and but for a little timely aid may have died of want. Very little food and clothing are necessary for anyone, for it is surprising on how very little these poor creatures can subsist.

I think the government should have a home for these needy ones, and then the mission could much more effectively minister to their comfort. As it now is we very much fear they do not get to enjoy what is given them. We, however, do our best to protect them against the imposition of others.

You will not forget to pray for these people and for those who labor among them. A visit to the field would be very helpful to us, to these unfortunate people, and also to yourselves.

Wurm Springs, Oregon.

INDIAN CHARACTER.

By MRS. M. C. WADE, Perry, Kansas.

ONLY fragments of tribes remain, and little trace of the real Indian life once complete and definite in its regulations. The race characteristics are less clearly marked than they once were, and distinctive types have been in a measure lost, but even yet some of these may be discerned against a mingled background. There is the man who rarely smiles; his words are few and to the point. You look into his eyes and wonder what he may be thinking, but you never know. Yet he is a good neighbor and your confidence in him grows with acquaintance. In contrast to him is the genial man whose good humor is contagious, who has a smile and kindly word for every one. The stately old man whose dignity never relaxes is usually courteous and respectful. His opposite is alert and quick in his movements, more voluble than the average Indian, and sees everything at a glance. One would need to be very shrewd to outwit him in a business transaction. Another type may be less common, but almost any tribe can produce some representatives—firm, far-sighted, wise in counsel, and just and impartial in judgment. Such a man would suffer, if need be, for the welfare of his people.

The feminine types were not less distinct, but by no means identical. Naturally an Indian woman is diffident and shy. Her manner of life was prescribed by traditions of long standing very strictly adhered to. But in the general drift from all the old moorings she was surrounded by conditions new and untried. As a group of women sit together and relate their various experiences, there are constant expressions of interest and sympathy from all sides. There is sometimes a ripple of mirthfulness; but it is usually a quiet circle. Many of the faces are strong and womanly. Some are very sad, and a few hard and defiant. They have suffered much and they suffer keenly.

Indian reserve is extreme. In speech they are animated, sometimes eloquent, and not without humor; but their *silence* is most conspicuous. They rarely make an

explanation or go into details. This is one reason they are not better understood, and may account for the diversity of opinion concerning them.

In their intercourse with each other they are orderly and formal. The old time Indian knew where he belonged in an assembly and each family had its definite place in the camp circle. There was a stateliness of manner that was often impressive even under the most unfavorable circumstances. An old man with a blanket wrapped about him and a handkerchief tied across his forehead often appears to better advantage than the white man to whom he may be talking, or the younger Red man who may be his interpreter. This generationh as lost much of its native dignity. A few have received a culture which compensates for the loss, but many more have not been so fortunate.

In their family relations they are affectionate and indulgent. Their hospitality is unfailing. The propensity to beg seems to be a modern development least found in the more remote tribes, but even the beggars dispense favors as cheerfully as they receive them.

Treachery and cruelty are often charged to the Indians, but their cruelest deeds have been in retaliation. Over against these are recorded many incidents of kindness and integrity, and they have silently endured many wrongs. To be counted brave was an Indian's highest ambition and cowardice was despised above everything, yet their frequent wars seem to have been deplored, and means were sometimes used to avert them.

In the various "uprisings" of recent years, the cause has not always been known, but even public sentiment has exonerated the Indians in at least three of these. The disturbance in Dakota ten years ago is usually charged to them, but an incident of that time may serve to show whether the charge is just. The "ghost dance" alarmed the "white settlers" near one of the reservations. Believing that it would be followed by some warlike demonstration, they appealed for protection. There were indignant protests in some of the newspapers because life and property were left in such imminent peril unprotected. Finally troops were sent with orders to stop the dancing. Then the young men of another reservation determined to see that their friends, the dancers, had fair play, and their journey from one reservation to the other was a nearer approach to "the war path" than anything that occurred during the whole trouble.

They camped one night near a spring on a lonely ranch. The owner was away from home and his wife alone. The Indians sent a messenger to the house to negotiate for some hay with which to feed their ponies. They were directed to a small stack which they measured and paid for, and in the morning resumed their journey. Meanwhile one band of the dancers, resenting the presence of the soldiers, left the reservation, taking their families to camp in "the bad lands." That they were not anticipating the one battle which occurred there is evident. It was in their own camp, and some of their women and children were among the killed and wounded.

The Indian is human, and shares the traits of the rest of humanity, but another incident may help to mark his place in the scale of honesty. A certain tribe was divided into two parties, the names of which indicate the cause of division—the citizens party and the old chief party, or the progressive and the non-progressives. For many years the mission church and school were attended only by the people of the progressive party, and to prove that the mission work was intended for all alike, one of the missionaries built his home among the non-progressives. After a year or two, he and his family were absent for five weeks. No one was left in charge of the place, except that every other day a man went from the mission school, seven miles away, to pump water for the ponies and chickens. Wood-house, chicken-house and stable were left unlocked, but were undisturbed. At the end of five weeks the harness hung in its usual place in the stable,

and the chickens all answered the roll call.

In their own religious ideas there is little to conflict with the teachings of Christianity. Their conservatism renders them slow to make a profession, but they listen attentively to the Bible, and believe it to be "God's book." Of the more than two hundred thousand Indians in our country many have not yet heard the Gospel message, and many more have only heard it through an interpreter who has not yet believed it for himself, but some times a weary soul has found rest in the work that was finished on Calvary.

A MODEL MISSIONARY SOCIETY.

By Mrs. W. C. Dunn

THE whole tone and temper of the times is to relegate old methods and practices to oblivion. Twentieth century methods alone have the right of way, and everything that does not have the stamp of this important epoch upon it is voted out of date. In view of these facts one would need to apologize for presuming to introduce to them a Model Missionary Society, bearing the stamp of the first century. But being permitted to examine somewhat into its spirit, its aim, its membership and the results of its labors, we may discover that it is not impossible for the twentieth century to learn something from the first.

We have attended missionary conventions, listened to missionary addresses, heard plans devised and ways and means discussed, and in the midst of it all have often wondered whether modern methods were any more effective than those of apostolic times. The record of the organization to which we call attention, its place of meeting and its roll of membership, are given in a very old book with which we are all more or less familiar. It was soon after the disciples had witnessed that wonderful scene on the slopes of Olivet, when their beloved Master "had been parted from them and a cloud received Him out of their sight"—just after he had given them as a parting word that great commission, "Go ye into all the world and preach the gospel to every creature"—a commission, under whose inspiration many brave souls are still leaving friends and home and native land to face the dangers of long and toilsome journeys by land or sea and still greater perils from savage men. That commission has been the reason for the existence of any missionary society from that time to the present.

The first society was a model in that it *recognized the supreme emphasis which the Master himself placed upon evangelization.* Like Him the early disciples ardently desired that the glad tidings should be made known to men the world over. Like Him they recognized the value of the individual and possessed a consuming desire for the salvation of men. The wonderful record we have in the first chapters, and indeed all through the book of Acts, is a record of the triumphs of evangelization. And today the society that has most of this Spirit, that has been most filled with zeal for the triumphs of the cross by conquest from the world, that has the deepest sense of the great world's needs, is the most successful one.

This was also a *praying* society. In obedience to the Saviour's command they were to "tarry in Jerusalem until they were endowed with power from on high." As a result of this continuing in prayer they were in a most marvelous way brought into contact with that power that enabled them to be witnesses to the truth of the gospel unto the uttermost parts of the earth.

It was also a model in the matter of *giving*. In the record we are told "they first gave themselves." Having thus given themselves as living sacrifices, it was easy for them to give of their possessions. We

read, "Neither said any that aught of the things which he possessed was his own, but sold his possessions and parted them to all as every man had need. And Barnabas, a Levite of the country of Cyprus, having land sold it and brought the money and laid it at the apostles' feet." We also read of them coming of their own accord and praying with much entreaty that their gift might be received. Did you ever hear of a pastor or treasurer of church funds having such an experience as that? If our societies now were animated by such a spirit as this, would there be such frantic appeals for help in behalf of our mission boards? Would so many questionable means be resorted to for replenishing depleted treasuries? Would it be necessary for our women to use so much of their time, temper and strength—often bringing themselves dangerously near the verge of nervous prostration, in getting up ice cream suppers, fairs or bazaars? Imagine, if you can, the three Marys, Tryphena or Tryphosa, Priscilla, or Eunice presiding at a candy table or flower booth trying to cajole James and John and Peter into buying something they did not want and could not possibly use, in order to raise money to send Paul and Barnabas on a mission to Cyprus. These things may and do have a place in the social life of the church, but it is not as a means of raising funds for carrying on the Lord's work.

Nor was the social side of life neglected in that early time. Although they may not have had social meetings in the church parlors, yet they did meet in a social way in the houses of the brethren. They did not come together to eat oysters and ice cream, "but breaking bread from house to house did eat their meat with gladness and singleness of heart." They probably did not have church fairs, but in Joppa Dorcas organized a helpful agency which was very much like the modern Ladies Aid Society.

This society was also a model as to *membership*. Referring to the roll as given in Acts 1:13-14, you will discover that this was not a *Woman's* Missionary Society. While the names of the men come first; we are not to infer from this that they were only *honorary* members and that the women as at present constituted the active membership. Many have for years doubted the wisdom of the sex line in missions and there is unquestionably a growing tendency towards abolishing it altogether. We hear much concerning a *forward* movement in missions, but may not the time have come for a *backward* movement—backward in that we reorganize on first principles with a membership unrestricted by age or sex; forward in that it would indefinitely multiply our ability and increase our zeal and enthusiasm. That women have done a grand work none will deny. But has not the time come when they should turn their grand energy and fine executive ability in the direction of making the church itself the unit of power in missionary enterprise instead of the women's society, the young people's society or any other society.

Long ago it was said, "It is not good for man to be alone," and must it not have been added, with equal propriety, "nor woman either." It is significant that God blessed them together and together gave them dominion over every living thing upon the earth. It seems that "together" was to be the watchword and rule of action in that mission of missions, the Christian home. Why have we departed so far from this divine ideal in Christian and missionary work? In the *study* of missionary problems it is not good for women to be alone; but such is the case in so far as systematic study of these problems is concerned. Women form societies. From all available sources they seek to gain a knowledge of the world-wide field. They learn to pronounce foreign names without stumbling. They devise and carry out interesting programs. They collect a large proportion of the money which finds its way into the treasuries of the church. In these and in many other ways their interest in the church's work is cherished and maintained and deepened.

It is said we cannot be interested and work intelligently for any cause unless we have made a study of its conditions and

necessities. Are men supposed to come into this knowledge by some sort of intuitive process unknown to women? Is not "together" the rallying cry to raise just now in the church family? It is an open question with the most sanguine believers in thorough organization whether we have not reached a reasonable limit in the number of well-meaning and well-doing societies. Shall we not for the sake of imparting new momentum to the work, organize into "Together Societies." How would it do to try the plan of our model society—"all with one accord in one place."

This society was also a model in the *results obtained.* Without enumerating these results we refer you to a careful study of the book of Acts, in which is a record of the wonderful things accomplished by these Spirit-filled men and women.

The world owes much to its dreamers The word 'visionary' has come to carry with it the idea of something impracticable. This is a misconception. All progress is due to somebody's dream, somebody's vision of a better path than the one we are now treading. It is a wonderful gift to see things unseen by other eyes, but it is a gift still more rare to be able to work out what one sees by this inner faculty. The man or woman who sees visions and dreams dreams becomes by virtue of that fact a debtor to the world for the realization of his vision, if it be a worthy one.

Have any of you a vision of a reorganized society for the extension of the kingdom—a society that by prayer and supplication is in constant touch with the power from on high; a society whose aim is a pledge for the kingdom from every member of the church; a society filled with the Spirit, composed of earnest men and women, young and old, studying together the glorious world-wide subject of missions? Then you owe it to the world to make this vision a reality.

We have had the "long pull" and the "strong pull," suppose that we now have the "pull altogether" for a twentieth century renewal of Christian zeal and self-sacrificing heroism, illustrated by men and women in Paul's letters, when even the divisive words, "Home and Foreign' shall be forgotten in our churches and we shall unite as one under one leader for the world wide kingdom of our Lord. The results accomplished by such a union of forces and of effort might furnish material for another book called the Acts of the Apostles.

Beaver Falls, Pa.

THE NORTH AMERICAN INDIAN AND FIRE WATER.

By JEAN. M. MORROW.

THE Oregon state law relating to the sale of intoxicating liquors to Indians is as follows: "If any person shall, without authority of the United States or some authorized person thereof, sell, barter, or give to any Indian or half breed who lives and associates with Indians, any fire arms or vinous liquors, such person, upon conviction thereof, shall be punished by imprisonment in county jail not less than two months or more than six, or be fined not less than one hundred nor more than five hundred dollars.

The federal law which applies to all Indian reservations is of similar import. There is no doubt that on some reservations the law is fairly well enforced. But the saloon wants the Red man's money, and often the city officials will afford no aid in prosecuting the liquor seller and the Indian is unwilling to testify. Notwithstanding these hindrances some agents enforce the law. During the year ending June 30, 1899, there were 364 whiskey sellers prosecuted for violation of the law.

Alaska's beneficent prohibitory law was repealed in 1899, having been manipulated by the same policy which has gotten to itself so much glory in the anti-canteen agitation. As a result the Alaskans are

being devoured by licensed liquor; but the government gets the revenue.

Although Indian Territory does not appear as included in the above statement, later reports show that she is forging ahead. Col. R. J. Hinton, says: "Among the five civilized nations of the Indian Territory there is not a lawful liquor saloon or dealer, wholesale or retail. Liquor may be obtained, but at the sharp risk of well enforced Indian laws, wholly on the sly, at a high price, and with the probability of summary imprisonment for the seller at least."

Judge John R. Thomas, U. S. District Court, in charge to grand jury at Paul's Valley, Chickasaw Nation, said: "About 80 per cent of crime in Indian Territory can be traced to the use of intoxicants." He said much more, which I pass, to add that he imposed two sentences of four years imprisonment and $2000 fine each, in the cases of two sellers of liquor to Indians in the territory.

Pottawatomies, on their reservation some thirty miles from Topeka, Kansas, have lately organized raiding parties and destroyed the joints in their vicinity. As the jointists have been violating the federal law they are not anxious to bring the Indians into court.

In Yakima, Washington, in May last, a man was held under $200 bond for his appearance before the U. S. court on the charge of selling liquor to Indians.

Warm Springs reservation has never suffered from this evil as have some of the others. For a few years past, however, it seemed to retrograde. For a year, though drunkenness is not unknown, it is recovering its normal temperate character.

With the Indian capacity for going straight to the point, the women have been vastly interested in Mrs. Carrie Nation's crusade. Until last year Indian work in the National W. C. T. U. was combined with colored work, under one national superinteudent, who naturally could not do full justice to both. It is no doubt owing in great measure to that gracious woman, Mrs. Narcissa White Kinney that Indian work is now a regularly organized department of the National W. C. T. U.

In 1899 my husband and I spent a few days at the W. C. T. U. convention at Seattle. Desiring to bring every possible influence to bear for the good of the Indian, we interviewed as many of the workers, including members of the executive committee as could give a moment's time, urging a separate department of Indian work. They saw the advantage but feared that the additional expense would prove a bar to its establishment. Owing to frail health Mrs. Kinney had already laid down much of her work and therefore we did not at once appeal to her At the first intimation, however, she was all alive to the needs of the case and cordially gave us many helpful suggestions. She did more, she offered to secure for us five minutes in which to place the matter before the executive committee the next morning. Having arranged to leave for home at that time we could not, much to our regret, avail ourselves of the privilege. So with a new point to my pencil I put the case as clearly and forcibly as I knew how and left it all in Mrs. Kinney's willing, capable hands. Probably other unknown influences were at work bringing about the result that last year this was made a separate department of W. C. T. U. work. This year was appointed a national superintendent, Mrs. Dorothy J. Cleveland, Anadarko, Indian Territory, from whom we are hoping much.

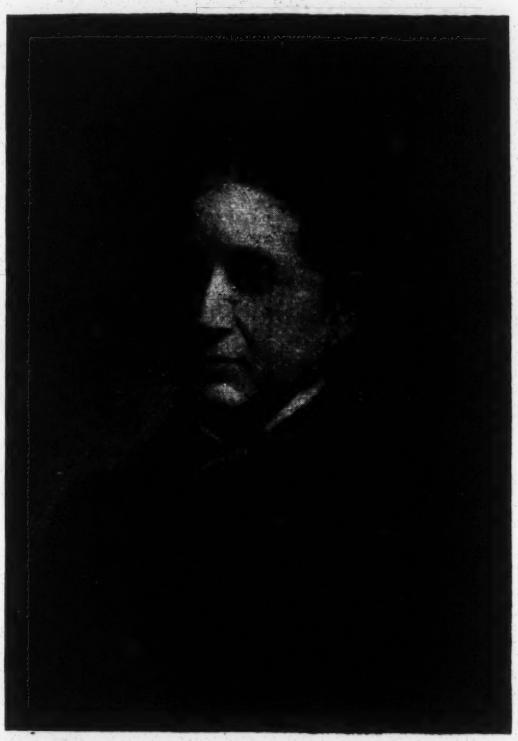
Beloved, you are in the habit of praying for these, our Indian brothers, and you are bringiug up your children to work and pray for them. It is our blessed privilege to join in appeals to Infinite Love in their behall. Let us go a step farther and become fellow-workers with God and answer our own prayer in the destruction of the saloon. The Indian belonging to that class we are pleased to call "infant" or "subject" races, is peculiarly susceptible to the temptation of drink. The white race can scarcely be pronounced exempt.

A gentleman once sprang in front of a runaway team and at the risk of his life dragged from among the horse's feet the

trembling form of a child. How his heart thrilled when in the smiling face on his arm he recognized his own cherished little one. The question which confronts us is not, What shall we do with the saloon? but, What will the saloon do with us?

Warm Springs Indian Mission,
Simnasho, Oregon.

BRIGHT EYES.



HER eyes are really *bright* and flash according to her varying moods. She seems to have a double portion of the spirit of her ancestors pent up within her, and new friends and new ways have to be proved before they receive her confidence.

The first school days of "Bright Eyes" were spent in a mission school on the banks of the Missouri river. During the summer vacations, the little feet were again clad in beaded moccasins, and she sometimes went with her parents "on the hunt." These were delightful, exciting experiences, never to be repeated, since only bleaching bones are left in place of countless herds of buffalo.

Her plea for the rights of a kindred tribe, caused "Bright Eyes," name to become almost a household word, known on both sides of the ocean. She was received an honored guest in many of the choicest homes in the land. The qualities of mind and character which distinguished her are not entirely the result of education, but are manifestly inherited from both father and mother, who had never received the advantages of schooling.

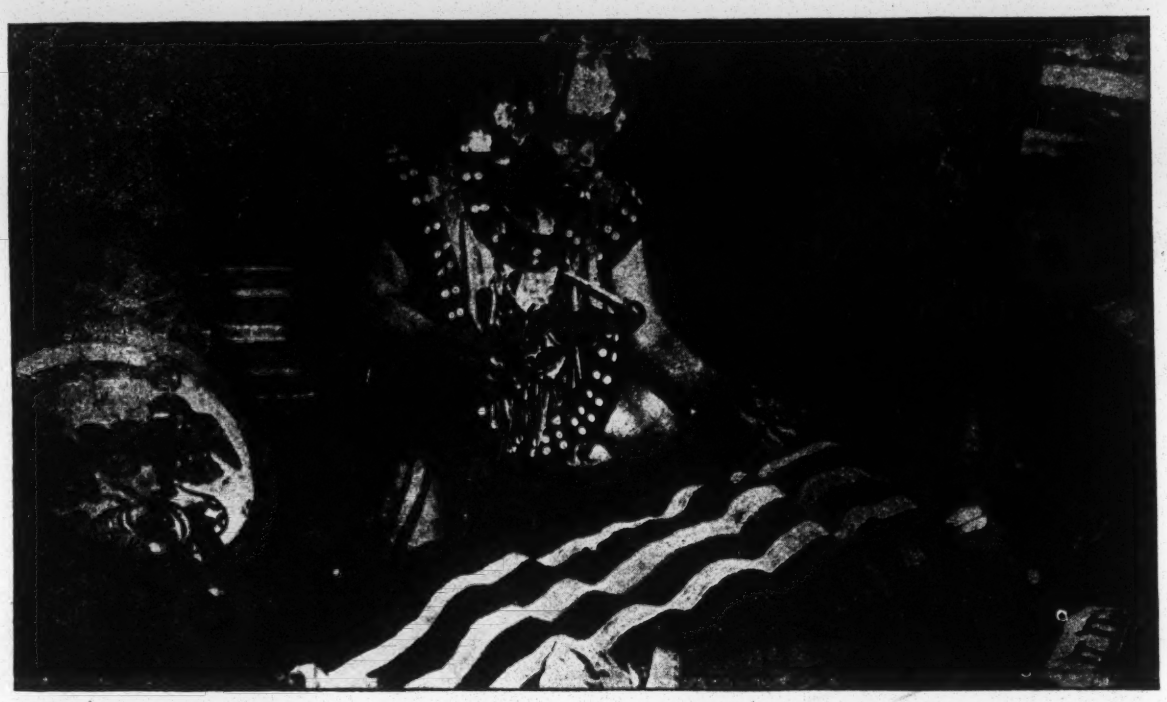
"Bright Eyes" is one of five sisters, all remarkable for unusual qualities of mind and heart. By their counsel and sympathy, those of their tribe often have difficult, perplexing ways made smooth, as they seek to adjust themselves to conditions unlike anything in the experience of their fathers.

LIFE IN ALASKA.

Extracts from letters published in 1884, written by Mrs Eugene S Willard, from among the Klingets of S. E. Alaska, who are neither like the Indians of the interior nor the Eskimo of the N. W. coast.

SITKA. This is a wonderful country in many respects. During the summer it is literally a land where there is no night, except indeed, it be the night which has so long reigned over the minds and hearts of this people. The sun sinks behind the mountains about nine o'clock. I sat sewing last night until near eleven, and then retired by daylight. It is "dusk" for about an hour at midnight, then the broad day streams in again. In winter the days are correspondingly short.

The mountains which enclose this pictur-



Alaskan Doctor Healing.

esque village are white with snow, while at my side is a bowl of the most beautiful berries I ever saw—the salmon berries. Sitka is situated on a beautiful harbor bearing the same name, indenting the coast of Baranof Island. Great mountains stand guard over the little town nestled at their feet. Seaward too, island fortifications, thrown up in the long ago, shield it from the roughness of the water. There is a great deal of rain here this year, about eight and a half feet, yet the humidity of the atmosphere is much less than that of many portions of the United States where there is much less rain.

During Russian reign Sitka was full of life and gayety, having its prince, his suite, the government officials and their families, and the military; also the officers of the Greek church. There were too several good schools and a seminary, a ship yard and "ways" for launching vessels. After the transfer, and the consequent removal of the better class of Russians, civilization sank to almost native rudeness. Schools ceased, industries failed. The worst of civilization, with its bad whisky, was fast reducing a once rugged race to extinction.

The town itself is a little old tumble down affair, more remarkable for its many Russian ruins than anything else, yet there is one feature made strikingly prominent by this very thing—a fact very sweet to Christians—that, striking far beneath this heap of social rottenness and the decay of earthly splendor, there is a root which, springing up, shall one day bear the flower of immortal life, and the fruit of glory to God. We saw the blade in the first little mission school started here, which developed into the first Home for boys. The building, which was part of crumbling Russia, was destroyed by fire. Now we see, not only a fresh green blade of promise, but "the ear," in the Home for boys and girls.

In looking over the field I am impressed with two things: the wonderful results accomplished, and the infinitely greater work yet to be done. It is word by word, and word upon word. It is something like the work of the blacksmith under whose hammer the iron constantly cools. Over and over again it must go to the forges and the hammer must know no rest.

Chilcat. Here, we are more than two hundred miles north of Sitka. There are four villages within a radius of thirty miles. Each of these has its chief and medicine men, each its distinct nobility, and each its

own interests and jealousies of all the others. When we came, in July, the whole peninsula was a mass of flowers and vines. In places the vegetation was almost tropical, and this though the sun rose and set in ice, for the mountains which guard us on every hand are crowned with "everlasting snow, fifteen glaciers being visible from our windows.

We have made our anticipated tour of the villages. This canoeing is an experience I assure you. We all sit single file, flat in the bottom of the boat. We reached the first village about seven o'clock in the evening, hungry, cold and tired, not knowing what quarters we might find for the night, but the Lord provided. Next morning, after an early breakfast, we held a sunrise meeting with about seventy-five of the people, who gave breathless attention. Bidding them good-bye we were soon on our way to Clokwon, the uppermost village. It is by far the largest, as well as the richest and most substantially built, the carvings in many of the houses being worth thousands of blankets. We found many of the houses turned into forts, as the people were in the midst of war.

There are four distinct tribal families—the Wolves and Whales, who are nearly connected and of low caste; the Crows and Cinnamon Bears, of high caste, and connected in the same manner by intermarriage. The war is between the Whales of low caste and the Crows of high caste, which aggravates the trouble, one Crow being worth many Whales. The Whales have our pity and sympathy; they are literally prisoners in their own homes, almost every one of which has been made desolate. Signs of mourning are on every hand. The beautiful hair of the women is cut close to the head and their faces are blackened. We held a separate meeting for them, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet holes. The very spots were pointed out where this one, that one and another were shot down.

The eldest son shot a Crow and ran away into the interior. The Crows retaliated. The poor old mother, heart broken with shame and sorrow, followed her son to the interior to persuade him to give himself up. Not succeeding, she returned and, dressed in their best, she and her daughter demanded to be shot, that the honor of their family might be maintained. They perished at the hands of the Crows, but were not sufficient to satisfy the claim. A way was opened for us to visit a man in one of the forts upon whose death or recovery depends the settlement of the matter. We ministered to him as best we could in both temporal and spiritual things.

Mrs. Willard witnessed the doctors' dance one night some time ago. It is a sort of exorcism. Almost all sickness is regarded as the result of witchcraft. The medicine man is called, and for ten blankets (their medium of exchange and worth three or four dollars apiece) he will scatter the evil spirits. If the person dies, he accuses some one of having bewitched the dead man, and for certain other blankets will tell by divination who the witch is. The latter is then taken, and with feet and hands tied, is shut up with the corpse, and either burned with it, or left to starve to death. The medicine men all have a most peculiar, cunning, yet weird expression. They are hollow-eyed, and there is a keenness, a furtiveness about them that is most unpleasant.

To the prevailing custom of burning the dead there is no exception, save in preserving the bodies of the medicine men. After death their bodies are held in terrible awe, wrapped in the best of every thing, and laid away in some wild rocky gorge or cave which the waves have worn. A little daughter of one we considered the worst man among them, was born with curly hair; so of course destined to the profession. Her hair was left uncut, uncombed, to become a matted, repulsive mass like her fathers, and she was adorned with a necklace of teeth and charms of green stone. Some weeks ago that child came to church neat and clean, and—will you believe it?—that sacred mass of hair lay on her head in smooth braids. Now she can never be a medicine woman, but we pray that she may

be a Christian woman.

A woman about ninety miles north of Sitka was under torture for witchcraft, having been for some days tied in that terrible position, with the head drawn back and lashed to a short stake in the ground. One night her little boy completed his arrangements for her deliverance. Stealing softly out into the darkness, he cut the thongs that bound his mother, and hurried her with her little babe into the canoe he had secured for the purpose. They pushed off and paddled for life, hunted to the death all those long nights. Against the tide, in hunger, pain and weariness, they reached Sitka, where the mother found a shelter and her brave little son a home in the mission school.

REPORT OF LITERATURE SECRETARY.

(This report was not received in time to embody in the July, or Annual Meeting, number of the MAGAZINE, and is herewith supplied.)

The work of the year shows no special advance, owing no doubt largely to the fact that the new catalogue, so long unavoidably delayed, was not in circulation until February. That the societies were waiting for its appearance is manifest from the fact that the sales for March were equal to almost a third of the entire sales of the year. The leaflets have been selected with great care on the part of the committee having the matter in charge, and it is hoped that the church at large will show its appreciation of the faithful and untiring efforts of the committee by making selection of such leaflets as will promote intelligence concerning the missionary efforts of the church and thereby advance the cause of the Master.

A greater amount of printing has been done this year than before in the history of this department. The Prayer Calendar, recommended by your society at its last convention, has been gotten out and sent broadcast over the church at great expense, but we believe that the return, in answer to the prayers of God's faithful servants, will far more than compensate for the outlay.

Again we must bring to your consideration the propriety of the election of a Literature secretary in each Presbyterial society. A few societies have acceded to our request during the past year, but there are still many upon the roll of officers of which Literature secretary is lacking. May we not urge that the coming year may find each society provided with this officer?

Cash report of Literature Secretary for year ending April 1st, 1901:

DR.

Balance on hand	69 81
To sale of Leaflets	88 75
" " Enrollment cards	5 30
" " Rules of Order	3 35
" " Books of Bible	1 15
" " Amount Books	05
" " Hints	10
" " M. B. Helpers	1 20
" " Mite-boxes	46
Sales at Convention	2 32
Total	$172 49

CR.

By cash for Literature	$111 03
Postage, etc	19 81
Balance on hand	41 65
Rec'd from Treas. for printing	56 65

CALENDAR ACCOUNT.

Printing 25,000 Calendars	$49 00
Postage, expressage, etc	123 46
Total	$172 46

FREE LITERATURE.

Leaflets 3,459	$28 74
Hints	65
Rules of order	67
Account Books	05
M. B. Helper	80
Total	$30 91
A Prosperous Work	25
Catalogues	1264
Prayer Calendars	23,720

Respectfully submitted,

EMMA MABON, Sec'y.

Editorial.

In Angel Court the sunless air
  Grows faint and sick; to left and right
  The cowering houses shrink from sight,
Huddling and hopeless, eyeless, bare.
Misnamed, you say. For surely rare
  Must be the angel-shapes that light
    In Angel Court!

Nay: the eternities are there.
  Death by the doorway stands to smite;
  Life in its garrets leaps to light;
And Love has climbed that crumbling stair
    In Angel Court!

—*Austin Dobson.*

These verses are from "The May Book," published in behalf of the Charing Cross Hospital in London. Perhaps they may help to keep us mindful that we are responsible for our fellowmen in the crowded tenements, "seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men."

For fourteen years this MAGAZINE has been in existence, and the present issue marks its fifteenth anniversary. Many recollections flood the soul at such a time, memories of some whose aid and counsel have been valuable in the past, who no longer tread the paths of earth, or who are now concerned in other fields of usefulness; remembrances also of hours of darkness and days of hope, of times when we felt our own inadequacy, and moments when we realized that God by His power was making strong our weakness. In whatever the MAGAZINE has blundered, the fault has in great part been our own. Whatever good it has done, we owe to Him whom we serve. If in anything it may have possessed merit, this is owing largely to those who have so cheerfully aided us by pen and word. And in this new year, we crave first of all a benediction from the Great Missionary, and next, the support and approval of our contributors and readers.

In the May issue of the Missionary Herald, there was, among the editorial paragraphs, a reference to the wretched famine children in India. Of these, it is probable that about 22,000 are under the control of missionaries, more than three thousand being cared for by the American Board. An amusing but very sensible remark made by Dr. Abbott of Bombay is quoted. It is in relation to the request sometimes made by those who have given money for the maintenance of these orphans that a child's name be altered to that either of the donor himself or of some of his friends. "It is rather difficult to arbitrarily change the name of a boy to which he is accustomed and give him a name that to all his friends is outlandish and ridiculous. It is so much better for a child to have a name belonging to the country. If the tables were turned. how would an American boy, orphaned and supported from India, like to be called after an Indian name, Purushottamras Shankaracharya Sahasrabuddhi? An Indian boy would rejoice in it, but how about the American boy among his fellows at school or college?"

It is now more than a year since the death of Mr. John A. Beveridge, whose picture appeared in last August's Magazine. He, it will be remembered, was, for a number of years, one of the publishers of this Magazine. On May 22, 1901, his widow was called from earth, having survived him for twelve months only. Mrs. Beveridge was a friend to this periodical, sharing her husband's sincere interest in its success. Our sympathy is with the relatives who are left.

It is a sad coincidence that Messrs. Brandon and Maxwell, missionaries recently sent by our Foreign Mission Board, should be almost simultaneously bereaved by the loss of their mothers. One potent link which bound them to their native land has been broken; and America will now seem

less like home. But for those who trust in the Lord there remains an eternal habitation, unviolated by sad partings. We offer our sympathy to these friends in their sorrow.

Have you studied the Annual Report, which contains much information about the work done by the women of our church? Read, and be instructed. Read, and be stimulated.

There was no space in the July issue in which to express our appreciation of the attention given by our church papers to the recent convention of the W. G. M. S., and of their accurate and sympathetic reports. The women of the church owe much to these weekly visitors, and the Magazine in particular is glad to acknowledge courtesies received from them.

The June Atlantic, in its Contributor's Club, speaks thus, "Mark Twain has announced that the missionary's head is not so good as his heart, and that he is liable to errors of judgment. The *Tu quoque* argument is always embarrassing, but really, dear and honored Mark, have you not described in these words your own predicament? Your swift attack upon what you conceived to be outrageous wrong has made us like you even better than before, but could there be a more grave error of judgment than your readiness to pronounce sentence upon very scanty knowledge of the facts? When you lay bare the cant and hypocrisy of civilized nations, we applaud the moral courage that speaks the truth as it sees it, regardless of the popular fashion of the hour. But when you castigate American missionaries, please remember that they are the pride of a missionary-producing people. Some of us plain stay-at-homes, who have never had your opportunity for traveling around the world, are persuaded that we know the American missionaries better than you do. * * * * * As for the missionary women, I have frankly lost my heart to more than one of them. Bright-eyed, brave, soft-voiced little strategists, I have heard you tell the story of Armenian massacres, when you cared, single-handed, for hundreds of refugees; the story of famines in India, when you were quarter-masters-general. Only the other day I had the pleasure of lunching with one of you, who had toiled side by side with the Rev. Mr. Ament through the siege of Pekin, and know him as only those who have faced death together can know each other. If you or he were more bent upon procuring food and shelter for your homeless converts than you were upon getting favorable press notices, it was a sort of error in judgment that does you infinite honor."

At the beginning of this year we hoped to be able by this time to publish a satisfactory synopsis of the plan for Interdenominational Mission Study, which we expect to follow. But the committee in charge of those studies has decided to postpone entrance upon this work until next January. We have not yet received a complete prospectus of this scheme and so shall not attempt to outline it, but the understanding is that the course shall be occupied with a consideration of mission-work from the days of the Apostles until the present time. The lessons will be arranged so that only a portion of the months of each year shall be given up to them, leaving the rest free for special topics important to each denomination. Thus the interest will not be diverted from our own church work. This will obviate one danger which might attend too scholastic a study of missions. We can never be really interested in work of that kind unless we are informed respecting it; yet something more than a mere historical knowledge is necessary. This addition we may secure by such an attentive consideration of present conditions and needs as shall be obtained by an earnest, prayerful survey of the church's effort today at home and abroad.

There are a number of advantages which we think will result from such a scheme of study. Three we may mention. 1st, A connected and systematic view of the history and attainments of Christian missions.

2nd, An opening of your vision to the work done by other denominations. 3rd, The possibility of getting more fully outlined programs and adequate literature necessary for the proper study of each lesson.

Some dangers also may attend this system. To one, allusion has already been made, namely, a slight tendency to overlook the work which our own church should do just now. This inclination, however, we think will be sufficiently counteracted by the number of months left vacant for each denomination to use as it sees best. A second objection is scarcely as yet tangible enough to deserve mention. In all such prescribed courses covering a number of years there is danger of stereotyping the study or of repetition. Moreover, in a system intended for the use of those holding different creeds, there is always a slurring over of certain debatable points No society or church, however, is bound to follow the course blindly, and there will doubtless be left plenty of room for individuality. A third danger is that the very facilities afforded for study may make us indolent. The thorough programs and the helps suggested may render us less sensible of the need to make independent research. For this possible danger, the antidote lies within our own reach. Let us use the proffered aids only as assistants, and let us not be contented to drink the information held to our lips, but let us make an effort to find the fountains themselves, tracing the streams to their source. It is the Magazine's hearty hope that our missionary societies mav gain much benefit from the projected course of study, and that nothing may arise to interfere with their entrance upon it in January, 1902. A series of appropriate lectures is being prepared by Louise Manning Hodgkins, N. A., who at one time had a chair in Wellesley and is now editor of the Women's Missionary Friend.

The Xenia friends of Mrs. John Giffen regret the necessity of parting from her and her family, who, for some time, have made their home here. Before many weeks shall have passed, the members of this household will be scattered, some remaining in different parts of this country, while Mrs. Giffen and one daughter expect soon to return to Egypt. Such a separation must be indeed a trial, even though the faithful soul remembers that the same God is here as in Africa, and that His Providence holds sway in all continents.

Francis La Flesche, from whose book a selection has been taken for the Youug People's department this month, is quite an interesting figure. Mrs. Alter has kindly given us a few facts with regard to his career: "Frank is one of a remarkable Indian family. His father, 'Frou Eye' was head chief of the Omahas till his death in 1888. He stood for progress and civilization in its highest sense, though unable to read or write From him Frank inherited qualities of head and heart which have fitted him to assist his people in times of perplexity. For over twenty years he has held a position in the Indian department at Washington, D. C., where important questions are often referred to him concerning the Indians at large. He is a brother of 'Bright Eyes', of whom a brief sketch is given this month. In conversation Francis La Flesche is charmingly entertaining, possessing genuine humor combined with a sympathetic, winning nature that draws hosts of friends to his side."

We learn that Rev. J. O. Ashenhurst has been appointed to the Simnasho Indian Mission. Our acquaintance wirh Mr. Ashenhurst and his work leads us to believe that he will be faithful, energetic and effective in this important field.

It will be remembered that at the meeting of the W. G M. S. convention, the decision was reached to establish at New Wilmington, Pennsylvania, a home for the children of missionaries. A suitable house for this institution has been secured and also a competent matron. It now remains for the missionaries to do their part in sending their children to it. Surely, it is a duty for them to patronize this home planned by

the women of our church for the comfort and convenience of God's messengers. Placed in one of our own college towns, surrounded by United Presbyterian influences, and under kind and careful oversight, it is certainly entitled to appreciation.

In company with Mrs. Campbell, the Home Mission secretary, Mrs. J. C. Alter expects to soon make a visit to our North American Indian Mission. This will familiarize her still further with that work. We take pleasure in telling our readers that Mrs. Alter will, after her return, accept appointments to address congregations on the subject in which she is so much interested, and in which every United Presbyterian should be concerned. Let societies consider the advantage they would gain from hearing Mrs. Alter, whose post-office address is 311 South 5th street, Monmouth, Ill.

We know that all our readers will join us in thanking Mrs. J. C. Alter for her successful effort toward furnishing the contents of our North American Indian number. To her belongs all the credit for arranging this month's special work; and when in September our societies study about the Red Men, they will send a thought of gratitude to Mrs. Alter, who, with great cheerfulness, has secured the material which we present. She, having herself labored among the Indians, knows the work thoroughly, and is well-fitted to plan the study with regard to them. Only those who have had a similar responsibility and a similar relief can realize how grateful is the Magazine Committee to this energetic, efficient and unselfish friend. But we feel fully as thankful to those who have responded to Mrs. Alter's request for articles, and we are sure that good will result from their sacrifice of time and strength.

A pitcher of mignonette
In a tenement's highest casement.
Queer sort of flower-pot—yet
That pitcher of mignonette
Is a garden in heaven set,
To the little sick child in the basement—
The pitcher of mignonette,
In the tenement's highest casement.

H. C. Bunner.

Thank-offering Message

The annual convention at Monmouth, Illinois, sent forth no bugle call to the women of the church for a *special* thank-offering this year. But the call, for eight new missionaries for Egypt and India; for the new Girls' Boarding-school at Luxor, Egypt; for the building and furnishing of the Memorial Hospital at Tanta, Egypt; for support of the Girl's School at Sialkot, India; for establishing a Home for children of missionaries at New Wilmington, Pa., with the enlargement of the work in all departments given into the care of the Women's General Missionary Society, plead for increased contributions and Thank-offerings to meet the needs of the hour.

At the close of a year of hard work many weary toilers may long to rest for a little season and with folded hands sit at ease in Zion. Rather let us say with our Master, "I must work the works of Him that sent me while it is day." How can we rest while voices in the depths of sadness and sorrow and despair, in our own and other lands, are crying day and night unto us, "Come over and help us,—doth no man care for my soul?" Rather let us as "workers together with Christ" plan to read more, to pray more, to give more, than ever before.

The work that is being carried on day by day and year by year, in the various mission fields, is of no greater importance in the extension of Christ's kingdom than the faithful work done by our missionary societies at home. If we neglect to do our part here, the work in the mission fields is thereby crippled, and serious harm is done.

Those who have been in closest touch with the Thank-offering work of the past year see many things over which to rejoice and to give God thanks. It is a cause for joy that every Presbyterial in the church in America, Egypt and India sent in an offering. When as co-workers we are *one in aim, one in purpose, one in responsibility, one in loyalty*, then may we have a right to

expect grand results in our efforts for the cause of saving souls.

Then, who throughout our United Presbyterian church will not rejoice with us over the Twentieth century Thank-offering of $40,000, it being almost $18,000 more than was given one year previous?

While we rejoice let us strive to do greater work through *liberal* offerings this coming year than any year past, and look up in gratitude, giving God all the honor and glory. Wthout His blessings all our feeble efforts would have been in vain.

"Without me ye can do nothing," saith Christ.

"I can do all through Christ strengthening me," saith Paul.

Let us seek the Christ-help and gain Paul's experience.

Yours sincerely,

(MRS.) MARY CLOKEY PORTER.

Good Beginning.

Shiloh, Pa. Missionary Society a new organization, sends five subscriptions.

Attention has been called to the omission of two names in the list of delegates to W. G. M. S. from the Presbytery of Sidney, Mrs. S. A. Rogers and Miss Agnes Stewart.

Leaflets.

All persons purchasing leaflets are expected to pay for them as they are catalogued, without discount, and in advance. By order of the Woman's Board.

ELIZABETH CAUGHEY, Lit. Sec.

United Presbyterians visiting Chautauqua may find in the United Presbyterian chapel, a table with all our catalogued literature in charge of Mrs. M. M. Hill, of the Women's Board.

A friend writes of the death of Margaret McQuiston, of Monmouth, Ill., a beautiful young girl who served as a page during the sessions of the W. G. M. S., her death occurring one week later. That morning she performed her allotted home duties, cheerful and happy; then she walked to school with an older sister, and just inside sank down, put her head on her arm, "and was not, for God took her."

Several interesting society reports have unavoidably been left over this month, to appear in the September issue.

Outlined Programs for September October, November and December.

SEPTEMBER—NORTH AMERICANS INDIANS.

1. A brief historical sketch including location and number of tribes.
2. Contrast real Indian life with their present conditions.
3. Incidents of early mission work; e. g. The Mayhews, Eliot, David Brainerd.
4. Character and extent of present mission work; (a) encouragements; (b) hindrances.
5. The Indian Women. How can we help them?
6. Our own mission in Oregon.
7. At roll call respond with facts concerning this mission.

LITERATURE.

Red Patriots, Rev. David Brainerd. Leaflets—Marcus Whitman, The Indians, History of Presbyterian Missions. The three foregoing leaflets can be secured at Presbyterian Board Home Missions, 156 Fifth-ave, New York. For general information and map of Warm Spring Reservation, see Native People of the United States; also Wabidan, published by the United Presbyterian Board. Apply to Congressmen for Indian Agents and Commissioner's Reports.

J. S. ALTER.

OCTOBER—MORMONISM,

1. The teachings of Mormonism.
2. Is this a living issue?
3. Why is Mormonism a menace?
4. Has polygamy been abandoned?
5. Why should women specially oppose Mormonism?
6. The thorough organization and proselytizing schemes of Mormonism.
7. The existing political aspect of the Morman problem.
8. What place has Christ in Mormonism?
9. The duty of Christians in regard to the victims of this evil system and the best ways of manifesting opposition to its doctrines.
10. What is being done to convert Mormons to a better faith?

LITERATURE.

The following leaflets may be obtained from our own literature secretaries:

A Story of Utah,	1 ct. each	15 cts. doz.
A Utah `ketch,	"	"
Mormonism,	3 cts. each,	25 cts doz.

Additional literature may be obtained upon application to Rev. John D. Nutting, Secretary of the Utah Gospel Mission, 739 Republic Street, Cleveland, Ohio. From the same address also may be ordered The Kinsman, a monthly magazine containing current information with regard to Mormonism. Price fifty

cents per annum. Send also to the League for Social Service, 105 East 22nd St, New York City, for Anti-Mormon Leaflets, Series D.

NOVEMBER—THE FREEDMEN.

1. The Negro, his strength and weakness
2. Present stage of Negro development in this country.
3. Booker T. Washington's theories of his peoples' education.
4. Efforts of Roman Catholics to obtain influence among the Freedmen.
5. The Freedman's great need of the Gospel.
6. Stories of our own earliest mission work among this people.
7. A typical mission-school among the Freedmen.
8. Sketch of the existing status of United Presbyterian work among the Afro-Americans

LITERATURE.

Apply to Literature Secretaries for the leaflet, "Home Influences among the Colored People," price 2 cents each, 20 cents per dozen. Study also the report of our Freedmen's Board, and that of Dr. C J. Vincent at the Annual Meeting of the W. G. M. S. In addition, consult Booker T. Washington's works, which have been reviewed in the MAGAZINE.

DECEMBER—THE CONFLICT BETWEEN THE MISSIONARY AND THE RUM AND OPIUM TRAFFIC.

1. What do missionaries themselves say about the effect of the rum and opium traffic upon their work?
2. A few instances of the disasters wrought by this trade among heathen tribes.
3. Evils of intemperance among the North American Indians.
4. What attitude should be taken by Christian people with regard to the sale of intoxicants among the uncivilized or semi-civilized races?

LITERATURE.

The leaflets "Intemperance in South Africa" and "The Liquor Traffic a Hindrance to Foreign Missions' may be secured at the rate of 6 cents a dozen from the Literature Secretaries. Read carefully Dr. Craft's book on this topic recently noticed in "The Book-Shelf." Apply (enclosing stamp) for literature to the Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C. From the same address may be obtained the last issue in 1900 of the Twentieth Century Quarterly. M. H. W.

STUDIES FOR 1901

September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict bet and the Rum and Opium Traffic.

Foreign News Budget.

Egypt.

Mrs. T. J. Finney gives notes of Alexandria:

The Sanitarium at Ramleh is again filling up. How quickly the years pass! The first to come was Mrs. Murch and Jimmie from Luxor, followed by Mr. J. K. Giffen and family. Mr. and Mrs. Giffen expect to start for their work in the Soudan in August.

All the friends are down from Asyut except the doctors and the Misses Hogg, who are still watching beside their brother's sick bed. He, Mr. Herbert, still lingers to testify by his patience and firm trust to the sustaining power of Christ. (Mr. Herbett Hogg has since died.) The mother who came out to Egypt a month ago was taken suddenly ill after having had only two days with him, and for several days it seemed as if she had only come to be laid beside her husband. But God was merciful and she has been raised up. The sisters, already much worn with watching, as well as with the care of the large boarding school, took all the care of both invalids, preferring to spend all the time possible with the brother so soon to leave them and with the mother who had just come to them after so long a separation. They receive much loving sympathy from everybody. 116° in the shade is trying weather for invalids as well as for strong people. Fortunately it is not always as hot as that.

Dr. and Mrs. Harvey and daughter expect to sail for U. S. A. on the 20th of June. Margaret and Morrison Giffen and Ethel Finney will accompany them for the purpose of completing their education. I am sure you will sympathize with the sad hearts left behind and give a cordial greeting to these young people we are sending to you.

H. J. Ferrier tells of the trials of Arabic study:

The school year in Alexandria does not close the last of May or middle of June as at home, but con-

tinues until the last of July. This is also true of some of our other mission stations. While both teachers and pupils in America are massing their energy and and strength to carry them over the last trying days of the school year, some of your missionary friends are straining every effort in preparation for the dreaded Arabic examination set for July 16th.

As the examinations in Arabic are held in Ramleh, a suburb of Alexandria, and the meeting place of the summer association, they may pass under Alexandrian news. Although each unfortunate has spent hours, days, weeks and months upon study still it is kept up to the last minute and teachers are helping missionaries at all hours of the day.

If some of these crooked letters and worse than crooked sounds do not catch in the machinery of the brains and stop the working altogether it will be no fault of the Arabic. The 16th of July will show the results.

Dr. Caroline C. Lawrence gives glimpses of street scenes:

I have just seated myself to cool off a bit after a summer mornings walk through Tanta's Moslem quarter. Four years' familiarity has not bred contempt for the novelty and interest of Egyptian street scenes; yet, I often long for the fresh eyes of Western friends to enjoy with me the never-ending, always-entertaining panorama of oriental life.

I went today to visit a patient who has the pretty Arabic name, Shamray or Suneliny. This seemed in tone with the beauty and freshness of the early morning. Let me pick out the salient features as I hurried along. The man with the watering-cart and little fat mule is just ahead and has plastered the road with a slippery ooze. The street Arabs hail him with delight, and tossing their gowns over their heads revel in the delicious douche which his sprag affords. Often there is a slip of a small brown foot and a roll over in the mud, then a siesta in the flooding, penetrating sunshine to dry.

Half a dozen solemn, brick-laden donkeys come picking their way. The ragged donkey boy stimulates their pace by vigorous prods on one and another patient back and pours into their flapping but alert ears a flow of abuse which is liberally tinged with uncomplimentary allusions to their ancestry. While sympathizing with the donkeys, "Look out for your heads" calls attention to what seems to be a huge straw-stack on legs. A quick look discovers a wrinkled-lipped, sleepy-eyed, mouse-colored head swayed from side to side by a long shaggy neck. A second look at the great awkward feet tells us it is a camel coming in from the wheat field. To save his head one rushes into one of the little shops, all doorway, which line the road side.

Maybe in our flight we disturb one of the many various-wared street venders which squat in the shade of the house walls. Here is an old woman frying meat cakes over a tiny charcoal fire, and next her a mother, with a sore-eyed baby astride her shoulder, selling flat loaves of bread. Moving in and out of the crowd are men and boys with push carts upon which are piled fruit, vegetables, melons, cocoanuts, dishes, tinware, primitive toilet articles, etc. The cucumber man is a favorite with the children, a great green cucumber being almost as rare-a-bit as a fat, juicy sugar cane. The very babies cut their teeth upon them. There is the perambulating barber. He squats against the wall with his victim in front, and with scissors and razor of antique make he plies his art. The customer is provided with a hand mirror, so that he may criticize. Here is a bright faced woman selling Joseph coats of gay colors and white quilted caps for cooks and home servants. Between customers she plies her needle and her tongue.

As we turn into the narrow streets where Egypt's "other half" lives we find it a good opportunity to study domestic life. Through an open doorway we may see two women grinding at the mill or the process of bread making. Before one house the family linen is literally being washed in public. A donkey pokes his placid head from another.

At another doorway an ancient scold is turning away a holy man who has been asking an alm. Despite the heat he is enveloped in many garments, which are inexpressibly filthy and almost in a state of dissolution from age. One appreciates the figure of human righteousness likened to filthy rags. He hobbles away in offended dignity only turning to say to the threatening Xantippe, "This from you. You are like the unbelievers." I feel inclined to hurry on as this is just a bit personal.

But here is Suneliny's home and I mount the stairs and vigorously use the knocker only to find that she is not at home. Feeling a bit cloudy I retrace my steps the meanwhile revolving in mind the problem which so often comes to the missionary on a walk like this: What is God's purpose for Egypt? What is my part in it?

Mrs. Jeanette W. McClenahan writes:

It was our pleasure recently to visit Mellawy, one of our congregations not far from Asyut. This congregation has so much of the manifest fruits of the Spirit in its daily life that I want briefly to tell you something of its various activities. In the first place it has an earnest and active pastor, Rev. Shenadu Awaida, but the work of the congregation is not left to the pastor alone. Almost every member of the congregation, both men and women, is a working member. In connection with the congregation there is an energetic Young People's, society one of the first organized in Egypt, which meets on Saturday evening, "the beginning of the Sabbath."

The well organized Sabbathschool meets before preaching on Sabbath morning and it is superintended by one of the elders, something quite uncommon in Egypt. All of the Sabbath services are held in the new church building, which we might add is a model of neatness and economy to any congregation. Instead of having the women set off in a far off corner behind a screen, as is so often the case in Oriental countries, the church is divided into two equal parts and the pastor, standing on the rostrum in the middle addresses the men and women, and thus affords equal opportunity for all to hear.

The Sabbath afternoon services consist of a simple prayer-meeting, which is strictly a meeting for prayer, in which nearly every one takes part. After this there is a general meeting of the congregation to hear the reports of those who have held evangelistic meetings in various parts of the town and in an adjoining villages during the week. A written report is presented by those who have conducted these meetings going out in twos in Apostolic fashion. Others reported calls upon absent members and the sick, so throughout the congregation there is a spirit of earnest Christian activity and brotherly love, and successful

labors is the result.

We visited the schools for boys and girls and many of the congregation came to visit us at the home of the pastor, our host, and to inquire for their boys and girls who are at school with us in Asyut.

May the Lord richly bless pastor and people at Mellawy and may many souls be added to the church and His Kingdom.

Further notes from Asyut say that the new hospital there is progressing slowly, but it is hoped that it will be ready for occupancy by the first of July as the present quarters are more than full. There is much sympathy for Mrs. Hogg who came to Egypt to be with the son who is very very ill. The people of Asyut have great love for her, but the welcome was a sad one though it came from sincere hearts.

India.

Miss Josephine White gives an incident of superstition :

One day as I was passing through one of the narrow streets in a Hindu quarter of the city there was a bedstead standing on the road just outside the door of a house. On the bedstead was a spinning-wheel covered with a warm bed cover. There was one in that house who was suffering with fever. The bed with the covered spinning-wheel had been put out in the belief that whoever touched it would, in so doing, contract the fever, and the patient in the house would recover as the unfortunate who touched would take the disease instead. The dearest friend might stumble against the bedstead, but no difference if the present sufferer only got rid of it. There is nothing in such a practice of the love that could lead us to death for a rebellious people.

The climate in this part of the Punjab is not so very trying. Though unusually cool this season still there has been a great deal of fever and sickness, but so far we have no plague here yet.

Miss Fannie C. Martin writes of plague experiences :

You have doubtless noticed in the church papers some account of the plague in Zafarwal district. For several months it has been in villages around about, but not until the middle of March did it reach Zafarwal city, a place of some 6,000 population. It is a rule that whenever the disease is found to be in a house the family is at once taken out of the city, and the government provides them with straw tents. In less than two weeks from the time the first was discovered, almost the entire city was turned out. It is very hard for these people to leave their houses, especially the women, who are not allowed to be seen in public. During the month of April there were 300 deaths in this city alone. We went on with our work as usual, visiting the women in their straw huts, very many of whom were very glad to see us, and to hear the message we brought them in this their time of affliction.

The plague kept on spreading until it was in almost a hundred villages about Zarfarwal and Shakargarh. The people became very much excited and finally refused to obey government orders, and when force was resorted to there was outright rebellion.

When Miss Young and I went to Shakargarh the first of May, where we carry on work in the summer, we found the people so much stirred up that Mr. Johnston, an official on plague duty there, advised us not to stay ; but we thought we would wait a little while and see if things would not quiet down. We had been there scarcely four days when Rev. Anderson, of Zafarwal sent a messenger to us saying there was danger of an uprising of the people at any time, and that we had better arrange to leave at once by way of Gurdaspur. This was at ten o'clock at night, and as we were 22 miles from Gurdaspur, we knew nothing could be done that night; so we hurried to our sleeping-room on the roof of the house and spent the night watching the stars. The next morning two officers came to see us, and while they thought we should leave as soon as possible, they said it was not safe for us to go until guards could be furnished to go with us, and this could not be done that day. Early Saturday morning we started for Gurdaspur with a constable and four policemen for protection. All but one of these however left us when about nine miles off Gurdaspur City.

After the many excitements we were very glad to reach a safe and quiet place with our missionary friends, the Miss Wilsons. Troops were called to Zafarwal and they were ready to go to Shakargarh. Several native officers have been killed since the troubles began. Though quiet has been restored, officials tell us that it will not be safe for us to go back to the latter place before October, or if we do it will be at our own risk.

Miss C. E. Wilson, of Gurdaspur, says :

We are having more than a usual amount of pleasure in our station since Miss Young and Miss Martin came to us three weeks ago, and it is seldom that we have four Miss Sahibas together here. Their little flock of children and teachers, together with themselves, adds fifteen to our Christian community, something quite noticeable in our church services. We shall miss them when they go away as they are preparing to do in a few days. The riots, which made it necessary for them to leave their district for a time, have ceased, and the plague, which was the immediate cause of the riots, is dying out as the heat increases. We had three 'suspect cases' of the plague here the first of this month, which created some excitement and caused us to delay our Bible school for two weeks. We are thankful that it was a false alarm.

Our summer school opened the last of May with twelve pupils in our department. Rev. David Gordon has about the same number, and a few more are expected in.

The weather has been unusually cool and changeable this season, and there has been some rain every month since January.

Our new pastor who came to us in March is filling his place well. He gives us two good sermons a week, visits the sick and helps to carry on a village Sabbath-school. Not long since he gave a very nice magic lantern entertainment in connection with a social of the congregation in charge of our Young People's Christian Union. This Union is making a good effort in the way of organizing Sabbath-schools in several of the nearby villages. We hope other unions will pattern after the good example.

Miss Bessie Campbell, of Pathankote,

writes, May 22:

DEAR FRIENDS:—As I have heard some of our ladies telling how they dreaded their turn to write for the Budget, I consoled myself with the thought, "I will never be asked to do any writing, because I am not a missionary;" but, alas, I was appealed to the other day in such a woful tone of voice that I could not refuse.

I have been with my sister and Dr. Barr at Pathankote ever since my arrival in India. Last June while I was at the hill's station, my sister took five little orphan girls; then in the fall we got other girls and started a school. We have four boarders, our own five and a number of day pupils, both Hindu and Mohammedan. I quite enjoy being with these children. Since Dr. Barr began putting up our new house, we have been living in the school-house, ourselves on one side, and the children on the other. My one regret is that I have to be away so much of the year, but this is necessary as I am not able to stand the great heat of the summer, and because of fever and rheumatism I am rather glad of a change.

Our work in Pathankot is rather slow, but we hope when we have a church to be able to do much more. My sister is kept very busy with her school and zenana work, as she is the only lady missionary in Pathankot,

Mrs. K. M. Corbett writes from Gujranwala:

"News Budget" conveys the idea of something new, some information not before given to the public. I am very thankful to say I have one or two items this time. We have reached the first mile post in our Gujranwala city Girls' Training School. We have a normal class composed of four Hindu girls and one Mohammedan. If we meet with no reverses after two years we will have some trained teachers holding Senior Anglo-vernacular certificates.

Seven out of the eight girls who went up for the Middle School examination passed. The one who failed is married. On the whole our school is making headway, and although we cannot count on many of our girls staying with us, yet it is something to find a desire for a higher standard of learning spreading among them.

The summer work has fairly begun now and we are beginning the last three months of the school year—the three months that mean so much to us. Sometimes it seems almost more than the physical frame can endure. But the heat of the Punjab summer is not new at least to those of us who live here.

Mrs. W. L. Porter, also from Gujranwala:

I am sorry I have no news of the summer school for teachers and workers to send you. Miss Moore who with Miss Dickson each had a class of women (wives of the workers), had promised to write you a little about it, but just as it was time to make up the mail she sent over word, "Am sorry to say I have not gotten the first word written. Have had so many interruptions today"

This school which meets for a months' study each spring is always quite interesting. The workers are, for the most part, scattered over the district where they have almost no opportunities for learning or being instructed in the Word of God, and to them this month means a great deal. With us it is always a matter for earnest prayer and effort.

Mrs. Chatterjea, the wife of our good head-master of the High-school, had a class of the children every morning for a week or two, but was obliged to give it up on account of moving away from the house in which they lived on the compound to one near the city.

April has been a delightful month with a temperature from 7° to 10° below normal, but May has come in warm enough, and we will soon have the hot winds and punkhas. School begins tomorrow at the early hour, six o'clock instead of at ten, as it has done all winter.

Remember us, dear readers, as families are all separated, or soon will be, for the summer, and pray for us that we may make even this sacrifice for the Master's sake.

Missionary Correspondence.

Letter From Warm Springs Mission.

The sacrament of the Lord's supper was observed on last Sabbath, June 30, at the Warm Springs Indian Mission, at which time three young persons united with the church. Two others who united since the annual report was made in March died before the June communion. This makes five members received since the first of April and all by profession and adult baptism.

More than the usual of the members were absent, not having yet returned home from the strawberry fields, owing to th lateness of the berry season; yet we enjoyed a very pleasant communion.

During the closing week of school I prepared and distributed papers, similar to the copy I have herewith enclosed, to the larger pupils, with the request that they read and pray over them alone. Then if any felt they can do so honestly, to sign their names and return the papers to me.

The pupils ranged in age from about twelve to possibly twenty years. Out of

forty-four papers nineteen were returned signed. Some answered each question by writing "yes," while others wrote "yes" to No's. 1 and 2, and after No s. 3 and 4 they wrote "I will try," which I think is most admirable. I met and had a talk with those who signed, explaining the import of the questions and urging them to be faithful to their pledge. When they return to their friends and homes I asked them to let "I will try" be their watchword, for while we are faithful in trying, the Saviour is always faithful in helping. Three of the number signed with the church and observed the Lord's supper with us. I shall give a list of the nineteen names to the incoming missionary that he may follow them up the coming year.

It is to be deeply regretted that the mission can not have more direct and complete control of the children in school. At present the work must be done so much through government employees, who are too often out of sympathy with Christian effort, and as these employees have control of the children, the latter are not always free to comply with our wishes and instructions even when they wish to do so. Could the children be under our control and example more exclusively, our instructions could be made much more effective,

It is for us however to work and pray in faith and in the spirit of obedience, trusting in God to give success. This He has promised to give when the church asks for it, both by prayer and consecrated effort.

J. A. SPEER.

Warm Springs, Oregon.

COPY OF QUESTIONS ASKED.

My dear young friend, can you from your heart answer yes to the following questions?

1. Do you love Jesus?
2. Will you trust in Jesus as your Saviour.
3. Will you try by the help of Jesus to give up everything sinful?
4. Will you try to be more like Jesus each day?

LYALLPUR, INDIA,
May 8th, 1901.

DEAR SISTERS:—We are beginning the summer's work in Lyallpur town and villages near. Examinations and spring meetings have interrupted us more than usual. We have gotten over only a small part of the city, but so far as we have gone have been warmly welcomed. We have very encouraging work in the villages among the Christian women and some interesting Hindu and Mohammedan pupils are reading the Bible with us. We have been surprised at finding clever, well-informed women in some of these little mud villages which seem so far removed from contact with civilization and education.

We are hoping to have a little boarding-school here for the district girls. Our Christians are so scattered and move so often that it does not yet seem practicable to have schools in our villages, and yet we feel that if the church is to be established here the Christian children must be taught. They would not send the girls in until after harvest, but we have a few to start with now and hope for more. Those we have are lovely girls; we feel sure they are much above the average. They tried to run off only three times in the week, but did not get far. There is a nice class of day pupils also, intended for the Christians, yet a Mohammedan boy and Hindu girl insist on coming. We need a good school for girls in the city, but have not succeeded in finding a suitable teacher. This is a place of 9,000 people, an unusual proportion of whom are educated, yet no school for girls at all.

Some of the Christians lately in a village we visit found the ten commandments a useful bit of knowledge. The mail had been robbed in the village and all the sweepers (who are usually scapegoats for any trouble that comes up) were brought before the native police officer to be examined as to their share in the theft. They were in a good deal of distress, as it is not always easy to prove one's innocence, especially if one happens to be a sweeper. One man had a bright idea and said: "I am a Christian." The police officer said: "Prove it by saying your commandments." He began, but was excused when he got

through the first table. So everybody who could say the commandment was released with no further trouble. Hindus and Mohammedans must admit that the Christian religion has a power to keep from sin that their's does not, and yet they won't accept it, except one here and there. It seems as though they love darkness rather than light, because their deeds are evil.

A bright girl was reading about the baptism of repentance with me the other day, and I asked her if she knew what *tauba*, the word for repentance, means. "Yes," she said, "it is the word Mohammedans say." So I asked her, "What do you Hindus say in its stead." She replied, "We say 'Ram, Ram,'" a name for God commonly used as an expletive. I told her what repentance means and asked her what word they use for that. She didn't know. I knew that there is little sense of real repentance among these people, but it was a new idea to me that they have not a word to express the Bible idea of sorrow for and leaving off of sin. So I asked my Hindu munshi. He said he didn't know, but would ask some pundits and learned men. After a few days he said he had not found out from any one. *Tauba* is a very common word but means little. It is an expletive used, the dictionary says, to express denial strongly, or in the sense of 'good gracious,' 'horrible,' 'Heaven forbid,' and like expressions.

Real repentance is seldom manifested. It is one thing we see lackingin those seeking baptism, and thoughtful, experienced missionaries say this is true of most of the Indian converts. They say too that they make good Christians in spite of this, but we pray for the Spirit to convict of sin. Everyone admits himself a sinner, but it does not seem a matter to be much concerned about. Will you join your petitions with ours that there may be such a sense of sin that the need of a Saviour may be felt.

Yours in the work,

N. J. SPENCER.

RAWAL, PINDI,
April 17, 1901.

Yesterday we went to Hassan Abdal to see the tomb of Lallah Rookh and have a day's rest. We found the place very pleasant. This tomb is a square of brick and mortar, perhaps sixteen feet on each side, around which different kinds of trees have been planted in the plot a few rods square which is enclosed with a high brick wall. Inside of the wall a fakir was holding school. The natives give the story of the ending of Lallah Rookh's life, which was much less happy than that told by Moore. They say she was being brought from Delhi court to the court of the Prince of Bokhare, and fell in love with the man who had been sent to bring her, and that from Hassan Abdal she sent word to the king saying if he wanted her to marry his son he must send the son for her. The son came and learned of the love which she had for his servant and built a fine room and placed in it costly furniture for her, and as she entered the room to enjoy it he sealed up the door and she remains inside to this day. It was a horrible act, but such as the behavior of the princess of the race today would lead us to expect. It is said they bury their prisoner's bodies up to the neck and then try to cut them off as if they were as ordinary tent pegging,

The wedding of the neice of the ex-Ameer of Afghanistan to the son of the present Ameer was in progress. It is reported that the royal bridegroom sent to the bride jewelry valued at two thousand rupees and gorgeous apparel worth eighteen thousand rupees, but he was not present at the wedding himself. He sent his sword as his representative. The story of Lallah Rookh's end would fit in pretty well with this transaction.

The city of Hassan Abdal owes its existence and beauty to the clear sparkling water which comes out of the mountain, and many stories are told to account for the springs. One is that a fakir, for whom the city is named, lived on top of the highest hill and supplied water to the Moslems only. There was a powerful Hindu at the foot of the hill who asked for water for his people, when the fakir in his wrath tried to throw the mountain over on him and had it

well started when the Hindu, whose name was Baba Nanak, put his hand against the hill and saved his people by preventing the mountain from being overturned. The spot where his hand rested on the hill is enclosed as a place of worship, and the water which began flowing from the place where his hand touched the mountain still flows, and the Hindus have plenty of water as well as the Moslems.

Superstition and custom make up a large part of the religion of this people. Rev. and Mrs. McConnellee were out in camp for almost five months since we came here and they met with about the same reception as usual, but their experiences are all strange to us and one of the objects which they describe is a small tree which had been left standing on a pedestal of earth, by the action of the rains, which had lowered the general level about six feet. The natives said that the tree would have gone if there had not been some special presence of diety. They showed their reverence for the tree by decorating it with cloth of many high colors so that it resembled a Christmas tree.

For animal life as well as strange things in nature they have great respect and would go out of their way to avoid killing an ant, but would, on the other hand, expose their infant daughters to be devoured by dogs and jackals. It might be of interest to know that some of the natives think the missionaries get so much per head for all whom they persuade to accept the rite of baptism.

Notwithstanding all the ignorance and vice we are beginning to love some of the people and can realize to some extent the behavior of our fathers in the work, who seemed willing to give up their lives to bring them to God.

Our hearts have all been cheered by the receipts of the funds which make the building of the college possible, and we trust that it will help fit men for preaching the Gospel of the blessed God, and also give those who come without belief in the true God such an insight into His workings that they shall be compelled to confess that He is the God. Christless education has done great things for this land, but what untold blessings will be wrought when Christian education becomes general. One thing that you can all do to help along this work, which has been and still is and ever will be for God's glory, is that you can pray for us.

Sincerely yours,

MAUD POLLOCK MAXWELL.

A Visit to Several Stations.

During the past week I have been in several of the mission stations and I believe the most interesting news I can write will be just to tell you what I found each one doing.

In Sialkot I first called on Dr. Platter in the Memorial Hospital. The Bible woman was talking to a number of women who were waiting for their turns. Inside a baby was making vigorous protest against the efforts of the doctor to put medicine in its eyes. Everyone about the place was busy and happy.

At the South Compound I found Miss Anderson in from Pasrur. She and Mr. Ballentine and Dr. Martin were busy making plans for the Girl's Orphanage that is to be built this summer at Pasrur. Rev. W. T. Anderson, of Zafarwal, soon joined us and we spent a busy day planning a home for the little girls who came to us from the famine district last year. Misses Morrison and Dickey had driven out to a village some sixteen miles away to look after and bring back some Christian girls who had been sent to their school. But one day the girls concluded that they preferred village life to school life, preferred sweeping the streets and working in the harvest fields to studying *alif*, *be*. *pe*, etc. So they ran away home.

In the Girls' Boarding School we found the Misses Martin busy with their family of 119 girls. We were in the school yard a few minutes and some of the girls were taking their beds out of the dormitories preparing to sweep them ; some were getting the bread and meat ready for the evening meal, while others were studying, play-

ing, etc.

The next day I went to Gurdaspur. Miss Embleton, who had been helping in the Girls' Boarding School, went with me to Gujranwala to take a sick girl home from the school. At Gurdaspur I met Rev. Holliday's family getting off to Dharmsala for the summer. They had come from Khangah Dogran a day or two before and stopped to attend a wedding at Gurdaspur. The Misses Wilsons had their house full of guests, who had come from a distance to attend the wedding. In the afternoon the wedding party were at their home for tea. There were three brides in the company. I wish I had time to write more of them, for brides are always interesting.

Saturday morning Miss Rosa Wilson met with her Juniors and Miss Wilson had a class of beggars and fakirs. These people come every Saturday for a Scripture lesson and a handful of flour.

In the afternoon Miss Rosa Wilson and I went to spend Sabbath at Pathankote with Miss Campbell and her sister. Miss Campbell has a fine little school started and the girls in the boarding department were all well and happy. Five of them are famine orphans and are dear fat little girls. One cannot realize that they were ever hungry. The services on Sabbath were held in the house, as Pathankote has only recently been reoccupied and they have no church building.

Coming back to Gujranwala we found Misses Dickson and Moore busy with their summer school. They have nineteen women studying with them. Mr. Cummings and Mr. Morrison each have a large class of men. The married ladies were busy getting their boxes sent off to the hills, for the wheat will soon be cut and then the hot winds begin to blow, and the children must be taken away out of the heat. How we miss them when they go!

Everywhere we found immense wheat harvests and no signs of famine. But the plague is in our field and our hearts go out often to Mr. Anderson and Misses Young and Martin in Zafarwal. They tell us that the people receive them and listen so readily to them during these days. They are finding much to do and we leave them with the 91st Psalm.

A few days spent with others have been helpful, but I found myself longing to get back to Lyallpur and to hear all the happenings there the past week. There's no place like home and our own work and station.

KATE A. HILL.

Lyallpur.

Young People's Department.

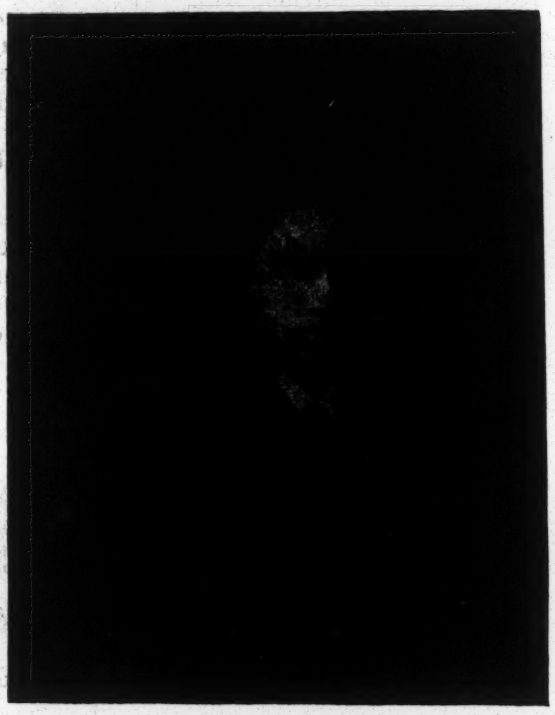
"JOE."

It was recess. The laughter and shouts of the boys, as they chased each other and wrestled, mingled with the song of the wren and other birds that inhabited the woods surrounding the school. Not less merry or boisterous were the laughter and calls of the girls, although their territory for play was limited and fenced in to keep them from too free a communication with the rougher sex. Study and work were forgotten, and every boy and girl romped in the sunshine, and the atmosphere around seemed to be alive with happiness.

Suddenly the boys began to gather curiously around two objects upon the ground. The girls, seeing this unusual stir come running to their fence, climbed up as far as they dared, and asked the nearest boys what it was that attracted so large a crowd. It was a pitiful scene. There, sitting on the green grass, was a crippled old woman of about seventy or eighty years, speaking in the kindliest and gentlest of tones, with inflections of the voice hard to describe, but which brought to our minds the twittering of a mother bird to its young, and passing her crooked fingers and wrinkled hands over the brown back of a miserable, naked, little boy, who was digging his chubby fists in his eyes to squeeze away the tears that flowed incessantly. "Don't cry, my little grandson," she was saying; don't cry; these white chests (white people) are kind; they will clothe and feed you; I can no longer take care of you, so I must give you to them. You will have plenty to eat, and the white chests will be good to you. I

will come and see you very often."

The bell rang and there was a rush for the schoolroom. When the confusion had ceased, the door was gently pushed open, and the old woman entered, tenderly urging the unwilling little brown body into the room still weeping. Addressing Graybeard, (the Indian's name for the teacher,) who was watching the scene with a queer smile on his lips, the old woman said: "I have brought my little boy to give him to the white-chests to raise and educate. On account of my age and feebleness, I am no



Francis La Flesche.

longer able to care for him. I give him to you and I beg that he be kindly treated. That is all I ask."

Without waiting for the interpreter to finish what she said, the poor creature, with tears streaming down her furrowed cheeks, limped out of the room, making a cheerless clatter with her heavy stick as she moved away. The little boy, recovering from his bewilderment, turned to see if his grandmother was still nearby, and, finding that she had gone, gave a piteous wail, and fell to the floor sobbing violently.

Who was this wretched little boy? He was his mother's son, that's all. He had no father, that is, none to caress and fondle him as other boys had. A man had presented the name of the boy to the agent to be entered on the annuity roll, only to that selfish extent recognizing the lad as his son. The mother died while the child still needed her tender care, and the little one was left all alone in this great world that plays with the fortunes of men and nations.

The place of death was in a dreary little tent, the rags of which flapped and fluttered in the force of the merciless winds, as though in sympathy with the melancholy situation. Not even a relative was there. The dead woman had none among the people; she belonged to another tribe. As the mother lay an unburied corpse, and her child wailing, a figure bent with age was plodding by. It was an old woman. Slowly she put her heavy stick forward, then took a step as though measuring every movement. When she came near the tent she stopped, for the distressing wail had pierced her ears. She raised her trembling hand to her brow, looked up to the tent, then to the surroundings. The wailing went on, and the decrepit old woman hastened toward the tent as fast as she was able to go, and entered. For a moment she stood still; then from the fountains of her tender heart arose tears, impelled not by the sympathy that naturally springs from the love of friend or kindred, but by that nobler and higher feeling which lifts one toward God—the sympathy for human kind.

Thus it was that this kind-hearted old woman took the homeless little child to her tent and cared for him. The two were inseparable until the grandmother, as she was called by the boy, felt that she was fast approaching the time when she would be summoned to join her fathers in the spirit-land. So, to provide for the child's future, she had brought him to the mission-school. Graybeard entered his name as Joseph on the school register but the boys called him Joe.

One sultry afternoon, as I was sitting in the shade of the walnut tree in front of the school, busy making a sling for Bob out of

an old shoe Joe came up to us, and dropped on his hands and knees, and with the greatest interest watched me cut the leather into a diamond shape. * * *

"I'm going to make one too," said Joe suddenly rising and hunting around for materials. I determined to make one for Joe as soon as I had shown Bob how to throw stones with his sling, little thinking that we were drifting toward an incident which gave Joe much pain temporarily, and left an impression on my immature mind unfavorable to the white chests, which lasted many years.

"Mine's done," exclaimed Joe, holding up a sling he had made out of rotten rags. "Don't use it," I made haste to say, "and I will make you a good one."

"Look now, look," cried Joe. I turned to see what he was doing. He had succeeded in balancing a clod of earth nearly as large as his head in the rag sling, and was about to swing it. Just at this moment Graybeard came out of the carpenter's shop, and, shading his eyes with a newspaper, called loudly to one of the boys who was playing tag. "Ulysees, Ulysees." He inflated his lungs to call for the third time, and with greater volume of voice Joe had swung the clod of earth around for the second time, and it was half way up for the third round when the string broke. Released from its holdings, the clod flew into the air, revolving and dropping loose particles as it went. I held my breath as I watched it, for I saw just where it was going to strike. Graybeard, with head thrown back, lips parted, and chest expanded, called, "Uly—," when the diminutive planet struck him in the chest, and burst into a thousand bits.

For a moment there was coughing and sputtering; then Graybeard drew out his handkerchief, dusted his beard and his white shirt front. "Come here," he demanded with a vigorous gesture. Like so many guilty curs we walked up to him, "Which one of you did it?" he cried, grasping me by the collar and shaking me until my teeth chattered.

Joe cringed and cried; it was a confession. The infuriated man turned, went into the shop, and in a moment came back with a piece of board. "Hold out your hand," he said addressing the shrinking boy, Joe timidly held out his left hand. Catching a firm grip on the hand of the boy, Graybeard dealt blow after blow on the visibly swelling hand. The man seemed to lose all self-control, gritting his teeth and breathing heavily, while the child writhed with pain, turned blue, and lost his breath.

It was a horrible sight. The scene in the schoolroom when the naked little boy was first brought there by the old woman rose before me. I heard the words of the grandmother as she gave the boy to Graybeard, "I beg that he be kindly treated, that is all I ask," and she had told the child that the white-chests would be kind to him. Poor Joe, I did what I never would have done if a boy of his own size had thrashed him. I took him by the hand and tried to comfort him, and cared for his bruises.

I tried to reconcile the act of Graybeard with the teachings of the missionaries, but I could not do so from any point of view. That evening I recounted the scene to the boys, adding, "I can't think of anything else, it was awful." Brush (an older schoolmate,) had been listening to my story without a word; now he arose and said, "Boys, stay here till I come back." He went into the house and knocked at the superintendent's door, and told in a simple, straightforward manner the story of Joe's punishment. When Brush had finished the superintendent sent for Graybeard.

At length Brush returned, and said as he took his seat among us, "Boys, that will not happen again. Graybeard says he's sorry he did it and I believe him."—"*From "The Middle Five."—By Francis La Flesche, an Omaha Indian.*

Should the Juniors and Women's Missionary Societies Use the Same Topics?

This paper was read at the Junior Conference of Xenia Presbyterial and is published by request.

Yes, it is advisable and for the following reasons:

I. The leader of the Junior society is or should be a member of the women's society. She is a busy woman and cannot make thorongh preparation for both societies. There is no topic used by the women that cannot be simplified to suit the children; so while the leader is preparing for the one coming first she can be enlarging or simplifying for the other. We have in mind a Junior leader in our Presbytery who had made preparation for the children's meeting, but had no time for special preparation for the women's meeting. The latter met on a rainy day and in the absence of the appointed leader was asked to preside. For-

tunately both societies had the same topic and the leader gave just what she had prepared for the Juniors, enlarging as much as she could and had a pleasant and profitable meeting. In our own society recently the topic for both meetings was China. One of the Juniors had prepared an interesting story for the Junior society that was re-read at the women's meeting and was enjoyed by them although prepared for children.

II. If all have the same topic the mother while reading the Juniors' Magazine for the children will gather items for her own meeting, and should her meeting come first she will carry home many items for her children. Thus young and old are benefited.

III. One way to keep up an interest is to have union meetings occasionally, and should the divisions have the same topic those not taking part will be more intelligent listeners and will be anxious to know whether one division has learned something new from the other.

IV. If they do not have the same topics it will necessitate much extra work for the committee appointed to prepare the programs, and much extra literature will have to be furnished; and since our programs are excellent we think it would not be advisable to add the extra work and expense.

But some will raise the objection that too much on one topic will make it stale, while experience teaches us that the more we study a subject the more we will be interested in it. Others object that the topics for the women are too difficult for children. In this much depends upon the leader and her ability to treat the subject. Take for instance the topics given in our last MAGAZINE, Africa, Medical Missions and France. Could not all classes, all ages be interested in these topics? What woman could study them as outlined in our MAGAZINE without being deeply interested in any of the subjects? What high school boy or girl in our young people's divison would not be interested in studying the religions of Africa, or in reading the lives of Livingstone or Moffat or such history as "Fire and Sword in the Sudan"?

Or in "Medical Missions" not one of them could read Dr. S. E. Johnson's story of the beginning of medical missionary work in our own mission field in India without becoming intensely interested, and the reading of treatment given children by native doctors will enlist their deepest sympathy

Or the other topic France, who old or young could study the massacre of St. Bartholomew's day without a thrill of horror? Would not the child be interested? Take the outline of France modeled in clay, add rivers, mountains, cities, etc. Here is Paris; tell about Philip and his terrible mother-in-law, Catharine de Medici, aided by Duke of Alva, thus leading on step by step, impressing a scene upon the youthful minds that will never be erased. Would not the smallest child be interested?

The Shorter Catechism is most difficult for children to learn, yet many very young children have learned it, and as they grow older they find that they have laid a sure foundation and are able to answer all questions concerning the faith that is in them. "Juniors' Normal Lessons" sounds quite juvenile, yet it could be used to advantage in our women's societies.

As we said in the beginning we now repeat; In our estimation it is advisable to have all use the same topic. SARAH REED.
Springfield, O.

Topic Literature.

"The Gospel Among the Indians," by E. R. Young, is one of the books of the Student's Missionary Campaign Library. "On the Indian Trail," by the same author, is in the Conquest Missionary Library. (C. E.) This, and "James Evans, Apostle of the North American," by Young are published by Revells of Chicago. Prices, $1 and $1.25.

"Kin-da-shou's Wife," by Mrs. Eugene S. Willard, is a very interesting instructive story of the Indians of Alaska. Price $1.50; also published by Revells.

"The Middle Five," by Francis La Flesche, is a small book published by Small, Maywood and Co., Boston, of which Rebecca Herding Davis writes in a recent Independent, "This story is in a queer little yellow volume, called "The Middle Five." It is a boy's book and any boy worthy of the name must delight in it."

"American Indians," by Frederick Starr, published by D. C. Heath & Co., Boston, price 45 cents, is a text book written for young people, and presents in attractive form a vast store of valuable information. The two maps, one giving the original home of each tribe in the United States; the other, the location of each Indian reservation at the present time, are very important aids to this study. This book is recommended by the Ohio Teachers' Reading Circle for the scholars.

Indian Rights Association, 1305 Arch street, Philadelphia, will send much valuable information upon request. The benefit this Association to the Indians is inestimable. The pamphlet explaining plans of protection for the Indians is very valuable.

FROM Month TO Month.

Home for Children of Missionaries.

Resolutions adopted at the Monmouth Convention, May 15, 1901:

Whereas, It becomes necessary for our foreign missionaries to send their children at an early age to this country, on account of the lack of educational facilities, of the unhealthy climate for growing youths—especially for girls—and the unfavorable surroundings for them in Egypt and India: and whereas, missionaries in home land are at times located in fields not having advantages of school privileges for their children: and whereas, these children are, during their school years, deprived of the care of their parents and of the influence of home training, therefore

Resolved, 1. That the Women's General Missionary Society provide a home for the children of foreign and home missionaries in active service, at a moderate cost of board while procuring an education.

Resolved, 2. That in view of the fact that Westminster College is located at a convenient point in our church, and has already a number of children of missionaries on its roll of students, and others soon to be added, that we establish said home at New Wilmington, Pa.

Resolved. 3. That as a society we direct our business agent, the Women's Board, to promptly take steps to rent a suitable building for the home for present use, and to formulate and carry out such plans as it may devise for having said home in readiness for occupancy at the opening of the college year next September.

Resolved, 4. That said home be placed under the supervision of the Women's Board, assisted by an executive committee of——women, part of which committee shall reside in or near the place where the home will be established.

Resolved, 5. That congregational societies be asked to furnish the rooms in the home with such articles as may be necessary to make them comfortable and attractive, at a moderate expense, with the instruction that money thus given must not interfere with the contributions to the regular work of the Women's General Missionary Society.

Resolved, 6. That the women of the Church, as individuals, be asked to contribute toward a "maintenance fund" for the benefit of the home, and of such children ss may need help in gaining education.

Mrs. Mary Clokey Porter, Chairman, Allegheny, Pa.
Mrs. A. M. Campbell, Princeton, Ind.
Mrs. Mary Jackson, Philadelphia, Pa.
Mrs. John Ferguson, Newton, Iowa.
Mrs. J. P. White, Topeka, Kansas.
Committee.

The deep interest manifested by the women of the Church in the establishment of a home, to provide home life and home influences during the time of securing an education, of children of home and foreign missionaries who are located in mission fields not having educational facilities, is most encouraging.

The Board of Directors of the Women's General Missionary Society, at its meeting July 2, appointed a committee to carry out the instructions of the Monmouth Convention, viz., to rent a suitable building at New Wilmington, Pa., for the home, and to formulate plans for having the home in readiness for occupancy at the opening of Westminster College, early in September.

This committee is glad to report that a house of ten rooms has been secured in a pleasant part of the town, near the young ladies' hall. Before the house had been secured, societies from different parts of the church were asking for estimates for furnishing the rooms in the home. Wheeling Presbyterial was the first to promise the sum needed for furnishing a bedroom. The societies of the First church, Allegheny, will furnish the dining room. The parlor and library (two rooms connected by sliding doors), have been chosen by the women of the Sixth church, Pittsburgh. Other societies have signified their willingness to do their full part, some to pay in full for the furnishing of rooms, some to contribute toward the furnishing and maintenance funds.

A constitution and by-laws to govern the home have been adopted by the Women's Board, and Mrs. R. S. Smith has been elected as corresponding secretary of the Board for this new department of our women's work. Her address is 5598 Baum street. Pittsburgh, Pa.

The Board of managers having general

supervision of the home under the direction of the Women's Board, met at New Wilmington, Pa., on July 9, and elected officers, as follows: President, Mrs. J. H. Veazey, New Wilmington, Pa.: vice-president, Miss Mary Ferguson, New Wilmington, Pa.: recording secretary, Miss Frances Barr, New Wilmington, Pa.: finance committee, Mrs R. C. Spencer, Miss Jeanette Shaffer, Mrs. A. E. Neal, all of New Wilmington, Pa. The other members of this board of managers are: Miss McLaughry, M. D., New Castle, Pa.: Mrs. W. J. Logan, Mercer, Pa.: Miss Emma Whitten, Plain Grove, Pa.

Providence has been kind in permitting the Women's Board to secure Mrs. Louisa B. Robertson to be the "house mother" for the students in the home. Mrs. Robertson was for several years the successful and popular matron in the young ladies' hall at New Wilmington, and she comes into her new position with high recommendations, and the hearty good wishes of all who know her.

The home will soon be in readiness for t e students. The foregoing report shows that the instructions of the Monmouth Convention have been carried out, and ali that remains to make this beautiful and Christ-like work, lately taken up by the Women's General Missionary Society, a complete success, is for the missionaries having children to be educated to do their full part by placing their sons and daughters under the care of the home. It rests with them now whether or not this department of our women's work shall be made permanent. Everything but board and laundry will be provided free of charge. The total expense for each student over twelve years of age for board and laundry will be three dollars per week, and less for children twelve years and under. In dividing the $40,000 thank-offering of the past year among the different departments of mission work, assigned to the care of the women of the church by the General Assembly, the Women's Board set aside two thousand dollars of the offering as a basis for a maintenance fund for the home. All moneys received by our treasurer, Miss E. J. Sloan, 5150 Liberty avenue, Pittsburgh, Pa., from societies and individuals, not designated for furnishing the home, will go to the maintenance fund.

Will not every society in the church show its interest in this cause by contributing something promptly (however small the sum must needs be from the weaker societies) toward the furnishing or maintenance of this home? Trusting to God for guidance, our committee has performed its part to the best of its ability, and this first report we submit for the kind consideration of the women of the church whom we serve.

Respectfully yours,
MRS. N. W. STEVESON,
MRS. R S SMITH
MISS E. J SLOAN,
MRS. MARY CLOKEY PORTER,
Committee.

Board of Directors.

(Delayed Report.)

Board of Directors met at usual time and place Apr. 10, 30, May 7, and June 4.

Foreign secretary read letters from missionaries, one of which told of th : illness of Miss McCahon. Board directed a letter of sympathy to be sent her. Dr. Johnson explained the delay in securing deed for her property.

Annual report of Literature secretary read and adopted.

President instructed to secure 100 copies of the Eighth Annual Report of the Conference of Foreign Mission Boards.

Miss Elizabeth Caughey was elected Literature secretary. Her address is Otto, Pa.

APRIL 30. Annual reports of Thank-offering secretary, treasurer, junior secretary and editor of Junior Missionary Magazine read and adopted. In the absence of Home secretary, because of the recent death of her husband, Mrs. Sands presented her report for the month.

Mrs. McDonald presented two requests for loans, which were granted.

Mrs. Sands was appointed to assume the duties of Mrs. H. C. Campbell in the coming convention.

Miss Margaret Bell, of Atlantic, Iowa, was recommended for appointment as a missionary.

A letter from Miss Buchanan tells of the gift of a plot of ground for school purposes having been received from an American tourist.

The support of the school at Luxor was undertaken.

MAY 7. Mrs. M. W. Porter read the annual statistical report, which was adopted. Letters read by Foreign secretary from Revs. Giffen and Hunt and Drs. Lawrence and Wilson.

Home and Foreign secretaries' reports submitted and approved.

Business manager read annual report of Juniors' Missionary Magazine, which was approved.

Report of Freedmen's secretary presented and adopted.

Three new Junior Missionary societies reported by Junior secretary.

JUNE 4. President reported on final correction of Art. III., Sec. 5 of By laws. 500 copies of Charter and By-laws ordered in booklet form.

The election of officers for the ensuing year resulted as follows: Mrs. Annie R. Herron, president: Mrs. E. M. Hill, 1st vice president; Miss E. D. Brown, 2nd vice president; Mrs. R. S. Smith, Rec. Sec.; Mrs. W. J. Reid, Foreign secretary; Mrs. H. C. Campbell, Home secretary; Mrs. J. J. Porter, Thank-offering secretary; C. Jane Vincent, M. D., Freedmen's secretary; Mrs. N. Wylie Stevenson, Junior secretary; Miss E. Caughey, Literature secretary; Mrs. M. W. Porter, Statistical secretary; Mrs. E. M. Hill, editor Junior's Missionary Magazine; Mrs. N. W. Stevenson, business manager of the J. M. Magazine; officers of the Board and Mrs. W. J. Reid, Mrs. N. W. Stevenson, and Mrs. Samuel Yourd, Executive committee; Miss E. D. Brown, R. R, secretary; Mr. A. F. Sawhill, auditor: Major R. E. Stewart, legal advisor; Mrs. H. C.

Campbell, Mrs M. W. Porter and Miss E. D. Brown, Financial committee.

The resignation of Mrs. Jean Sands was offered because of physical inability to do the work expected. A motion to lay the resignation on the table for one month prevailed in the hope of having Mrs. Sands reconsider the matter.

Freedmen's secretary presented another application for parsonage.

Mrs. Reid reported completing arrangements for our newly appointed missionary, Miss Bell, of Atlantic, Iowa, and correspondence with others who wish to go to the Foreign field. Miss Appleby, a young English lady, who has assisted some in the teaching in India, is willing to accept a permanent appointment. The secretary was instructed to employ her. Mrs. Reid also reported a donation of $100 yearly toward the support of a native worker in Luxor, Egypt.

Freedmen's secretary submitted a plan for marble tablet to be placed on the Jennie Hastings Gillespie Memorial School, Prairie, Ala., to be donated by Mr. T. J. Gillespie.

Literature secretary reported a sale of $19 37 worth of leaflets at the Convention, the largest ever made.

A very nicely compiled book illustrating different grades of work in the sewing department at Knoxville was presented by the Freedmen's secretary

Mrs. Mary Weeks.

The W. M. S. of the 2nd U. P. church of East Liverpool, Ohio, desire to pay a tribute of love and respect to the memory of Mrs. Mary Weeks, a former member of this society who, after almost two years of suffering, was taken home "To be forever with the Lord."

We desire to extend our sympathy to the sorrowing husband and motherless children, and commend them to Him who has said, "I will never leave thee nor forsake thee."

MRS. GREEN,
MRS. FOWLAR,
MRS. MARTIN. } COM.

Miss Lizzie Edie.

The Women's Missionary Society of Shushan, N. Y., would pay a tribute of love to the memory of Miss Lizzie Edie, who fell asleep in Jesus on the morning of June 29th, 1901.

Death loves a shining mark and in the removal of our youngest member, a beautiful flower of earth has been transplanted to bloom forever in the "Garden of of our God," and while our hearts are made sad, we bow in humble submission to the will of Him who makes no mistakes, knowing that our loss is her infinite gain.

To the sorrowing parents and friends, we extend sincerest sympathy and commend them to that one who has said, "I will not leave you comfortless."

COM.

Mrs. Rachel Mossman.

The W. M. S. of Jamestown, Pa., offers this tribute of love to the memory of Mrs. Rachel Mossman, who was taken home April 7th, 1901, in her 94th year.

Our society suffers the loss of one to whom the mission cause was very dear, she having given a loved daughter, Mrs. Martin, to the India mission.

Her whole life was characterized by benevolence, Christian charity, and an active interest in all church work, her last act being to send $10 to our Thankoffering.

We extend our sympathy to her family, especially the daughter who cared for her in her declining years.

MRS. M. J. CHRISTY,
MISS M. E. JOHNSON,
MRS. E. D. GAMBLE. } COM.

Mrs. Jane B. Duff.

A tribute of respect from the W. M. S. of Hebron, Pa., Monongahela Presbytery, to the memory of Mrs. Jane B. Duff, who was called to her reward on March 23d, 1901, in the 81st year of her age.

Mrs. Duff was a charter member of our society. She was of a modest and retiring dispositoin, but was always willing to do what she could. The home has lost a model mother and the congregation a faithful and devoted member.

She lived a life of faith in the Son of God and although death came suddenly, yet he had no terrors for her. We mourn her loss, yet we know that for her to depart and be with Christ is far better. COM.

Mrs Margaret Scott.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Tarkio, Mo., to the memory of Mrs. Margaret Scott, who was called home April 6th, 1901.

Her life was a helpful ministry to us in its sweetness and blessed assurance of God's goodness and love. Being deprived of her eyesight for twenty years, her faith in her God was not shaken but strengthened. She found her greatest pleasure in communing with her Father and repeating the precious promises she had learned in youth. Two years before her death she recovered her sight and great was her joy to be again able to read the word of God. Her resignation under affliction, her strong faith and bright hopes, were an inspiration to all who associated with her.

We sorrow with the bereaved family for the loneliness which comes to them and commend them to the one who comforts as a mother comforteth her children. COM.

Mrs. Caroline Finley.

A tribute of love from the W. M. S. of Santa Ana, Cal., to the memory of Mrs. Caroline Finley, who was called home April 6th, 1901, aged 91.

Mrs. Finley was a charter member of the congregation and of the society, A cheerful, quiet, unassuming Christian she was faithful in the performance of all the duties devolving upon her and in her devotion to the church and her home. She was ever ready to lend a helping hand to the needy and afflicted, and will be sadly missed.

We have lost one whose Christian life, embracing so many years and bearing such abundant fruit to the glory of God, was a blessing to all who came within its influence. Her memory will be an inspiration to us all. To the bereaved family we tender our sympathy and commend them to the Saviour she loved.

MRS. R. G. THOMPSON,
MRS. M. M. MCHENRY,
MRS. E. JAMIESON. } COM.

Mrs. Rebeeca Ann Elliott

The L M S. of Murrysville, Pa., United Presbyterian congregation, desire to put on record this tribute of love and respect to the memory of one of its

charter members, Mrs. Rebecca Ann Elliott, who entered into rest April 6, 1901.

We would bear testimony to her Christian character manifested in her faithful performance of duty in church and home. Humbly did she endeavor to do her part, which is characteristic of the Master whom she loved to serve.

Resolved, That we humbly bow to the will of Him who doeth all things well.

Resolved, That we recognize in this sad visitation the right of our aviour to come and at His own pleasure call us away from the fellowship of earth to the higher and closer fellowships of heaven.

Resolved, That we be more earnest in prayer and set our affections above, hoping that this may be one more link to bind us closer to Christ; and that we extend our heartfelt sympathy to the bereaved family and to the one who was so devotedly attached to her, and commend them to the love and care of Him in whom she trusted. SARA MCCALL, ANNA TALLANT, BESSIE M. TUNKARD, } COM.

Mrs Nancy Moore Wherry.

A tribute of loving remembrance from the W. M. S., of Wyoming, Iowa, to the memory of Mrs. Nancy Moore Wherry, late of Pawnee City, Neb., who was a charter member of our society from 1886 to 1892, the date of her removal.

We shall ever remember her cheerful presence, as well as the willing heart and helping hand which was ever ready for service. In her quiet way, either ministering at the bedside of the sick or doing whatever her hand found to do, she was a warm-hearted friend and a devoted Christian.

We extend our kindly sympathy to the sorrowing loved ones left behind and lovingly commend them to our Heavenly Father who gives us the gracious promises of comfort, "Fear thou not, I am with thee," "I am Thy God, I will help thee," "What I do thou knowest not now, but thou shalt know hereafter."

One more tie is formed in heaven, there forever to remain. MRS. E. M. BRUSH, MRS. CLARA STEVENSON, MRS. JENNIE DAY. } COM.

Mrs Mary Kerr Orr.

The Women's Missionary Society of the United Presbyterian church of South Kortright, N. Y.. desire to put on record the following testimony in memory of Mrs Mary A Kerr Orr, who died April 27th, 1901, aged 77 years.

In the death of Mrs. Orr we are brought to realize that we have lost a trusted and worthy member of our society, one ever ready to respond to every call for the Master's work.

Although she had nearly reached the age of four score years, her whole life gave evidence of many Christian graces. It would be well for us to follow her example in committing to memory a portion of God's word each day; that like her we may thereby obtain strength and help, especially when drawing near eternity.

We extend our sympathies to the sorrowing friends. May God comfort them in this their bereavement. "Blessed are the dead who die in the Lord from henceforth." MRS. S. B. KEATOR, MRS. J. GOULD, MISS E. ANDREWS. } COM.

Mrs. Hannah McCreary.
Mrs. Annie Morrow.

A tribute of love and respect to the memory of Mrs. McCreary and Mrs. Morrow.

Twice recently death has invaded the ranks of our society. On April 16th, Mrs. Hannah McCreary was suddenly summoned to her Father's "house of many mansions." The message found her prepared and willing, we believe, to "lay down the cross and take up the crown." Her life was a type of true Christian womanliness. She was a kind and obliging neighbor and a sympathetic "friend in need." May we all like her be prepared whenever the call comes to us. "For ye know not the day nor the hour when the Son of man cometh."

We can scarcely realize yet that we shall never again be cheered by the pleasant face of our sister, Mrs. Annie Morrow, who fell asleep in Jesus, May 7th. We miss her genial presence and wise counsel in our society. Yet while we must ever listen in vain for the familiar voice, we are comforted in the belief that her voice now swells the chorus of the redeemed.

So while we miss these two sisters and co-workers, we would kiss the hand that seems smiting us, and only cling the more closely to that strong arm.

"Call not back the dear departed,
Anchored safe where storms are o'er.
On the border land we left them,
Soon to meet and part no more."

MRS. JENNIE BUTLER, MRS. MARY JANE MARSHALL, MRS. LEWIS W. GREENLEE. } COM.

Dayton, Pa.

Mrs. Joyce Bartholomew.

A tribute of fespect and affection from the Women's Missionary Society of the 1st United Presbyterian church of Oakmont, Pa., to the memory of our departed sister, Mrs Joyce Bartholomew, to whom the Master's call was given, "Come up higher," May 20, 1901.

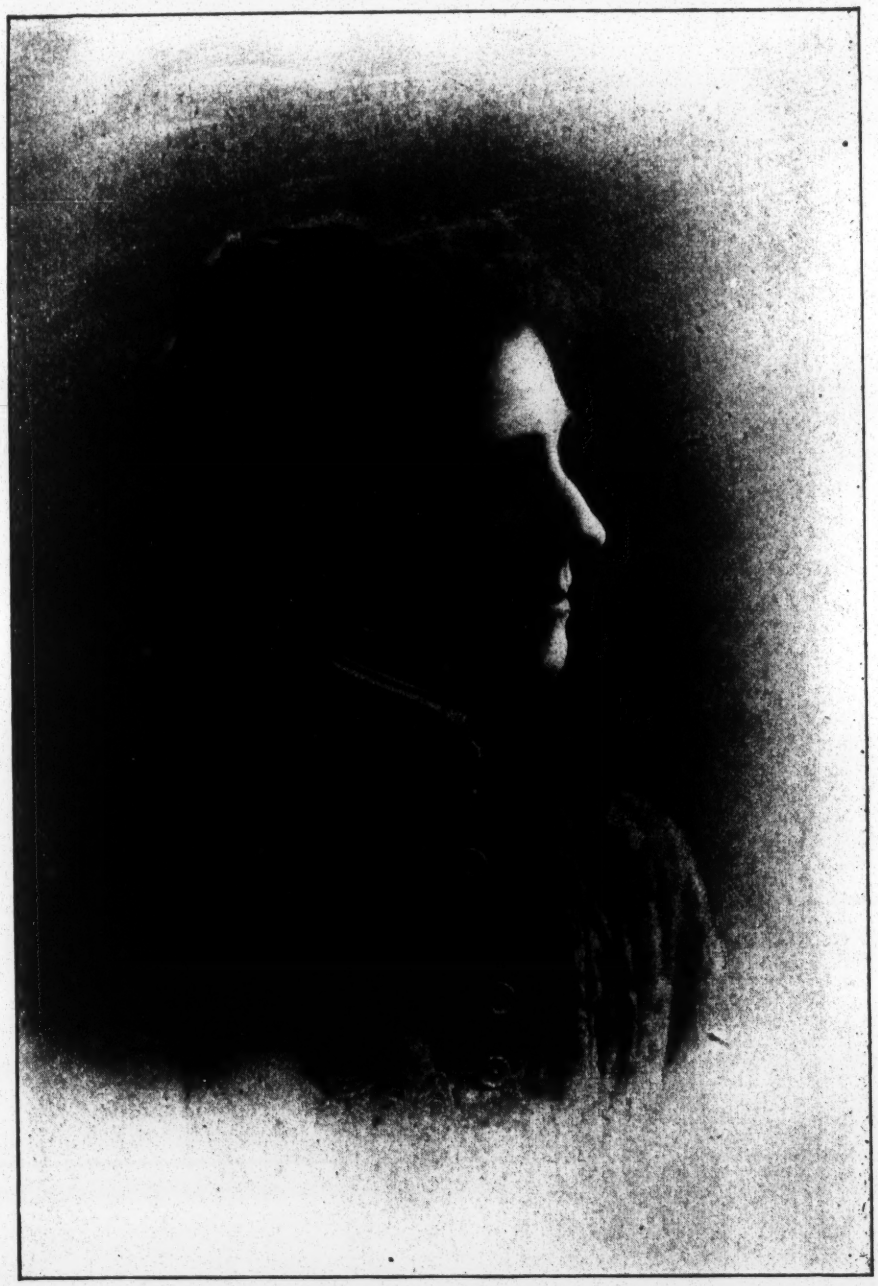
Mrs. Bartholomew was a devoted member of our society from its organization eighteen years ago. She was a sincere Christian, devoted to her home, her church and the society, ever willing and anxious to do her part in every undertaking for the glory of God and the good and welfare of mankind. Her kind words and deeds, noble liberality and cordial hospitality, helped to lighten and brighten the lives of many. She exerted a Christian influence over all with whom she came in contact.

During ten months of sickness, suffering and pain she manifested her faith, hope and sweet submission to the will of God. She always maintained a deep interest in our mission work. Her consistent life gave inspiration to more faithfulness in those with whom she associated. Her last moments were precious with parting words to her husband and children.

To the bereaved husband, sons and daughters we extend our heartfelt sympathy and commend them to Him who hath said, "As one whom his mother comforteth so will I comfort you."

She has just gone before;
Her spirit hath arisen.
She is waiting, yes, waiting
To meet you in heaven.

MRS. MARGARET COWAN. MRS. ELLA M KARNS, MISS EMMA J. GIBSON. } COM.



MRS. MARY SPEER BODEN, CAMBRIDGE, OHIO.

First name placed on the Memorial Roll of the Women's General Missionary Society.